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Implementation of moral education in Kenyan schools: a study of selected catholic schools from Kitui Central Deanery

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**IMPLEMENTATION OF MORAL EDUCATION IN KENYAN SCHOOLS:
A STUDY OF SELECTED CATHOLIC SCHOOLS FROM KITUI CENTRAL
DEANERY**

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**Submitted in partial fulfillment of the requirements for the degree of
Master of Applied Philosophy and Ethics at Strathmore University**

**School of Humanities and Social Sciences
Strathmore University
Nairobi, Kenya**

JUNE, 2017

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DECLARATION

DECLARATION BY THE CANDIDATE

I declare that this dissertation is my original work and has never been presented in any other University or Institute of higher learning.

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DEDICATION

This work is dedicated to my Late Father Moses Muthamba and my late sister Esther Mbathi of fond memories

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First and foremost, I will start by thanking almighty God for giving me strength and graces to undertake my studies at Strathmore University and to accomplish this work. My sincere thanks go to Rt. Rev. Anthony Muheria the bishop of the catholic diocese of Kitui for giving me the opportunity to study and facilitating me in the entire journey.

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May God bless all of you abundantly

ABSTRACT

This study has been carried out to find out if students in secondary schools in Kitui central deanery are being brought up to make morally right judgment for their actions. The study has been prompted by increased acts of indiscipline as well as acts of immorality which have been witnessed in schools in Kitui central deanery for the last seven years. This study was guided by the concepts of virtue in the philosophy of Aristotle. Aristotle's concept on human excellence incorporates both cognitive and conative capacities. According to him bringing up a person of excellent character involves combination of both the phronesis (the virtue of practical wisdom) and other moral virtues. This study has highlighted the concrete situations in schools which attest to the fact that there have been increased cases of indiscipline and immorality in schools. The study has looked at different constitutional documents as well as taskforce reports in Kenya which spell out the role of moral education in schools. It has found a glaring mismatch between what is envisioned in these documents and what is being practiced in schools. In the literature review, the study has explored what different authors have said regarding moral education of the students. The first section of the literature review explored the importance of moral education in secondary schools. Further it has looked into how students are being brought up to acquire moral virtues and practical wisdom using school systems and culture. The third part of literature review looks at the consistency of the approaches which schools have been using in moral education. Finally this section gives the conceptual framework guiding this study. Chapter three of the study deals with the research methodology. This area handles research design, location of the study as well as how data has been collected and analyzed. Chapter four of this study presents research findings which show that moral education is not being properly implemented in catholic sponsored secondary school in Kitui central deanery. The fifth chapter is a critical interrogation of research findings as well as proposing areas which schools need to improve on in implementing moral education in schools. Chapter six gives summary of the study, conclusions and recommendation. The key conclusion the study has made is that moral education is not properly being implemented in secondary schools in the catholic sponsored schools in Kitui central deanery. Finally the study recommends that there is need to mainstream moral education in both curriculum and co-curriculum activities.

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Operational definition of terms

For the purposes of this study, the following terms will be used as per the definitions given.

Akasia	This literally means lack of mastery. An Akritic person goes against reason.
Choice	Etymologically it comes from Latin's electio. It is the preference on the part of the will for some means over the other. It is usually designated with the name decision.
Deanery	It is an ecclesiastical entity in the Catholic Church. It is a subdivision of a diocese, consisting of a number of parishes presided over by the dean.
Ethics	It is a practical normative science of wrongness or rightness of human conduct as known by natural reason; these are principles which govern person's behavior.
Habit	It is a routine of behavior that is repeated regularly and tends to occur unconsciously. Habit will also be used here from the perspective of habitus which means possession. It is an act that allows us to know what we know.
Habitation	This means education through instillation of habits in the non-rational part of the soul. According to Aristotle the way we become habituated in virtue is to perform virtuous acts beginning from the early youth.
Kalon	Greek word for good.
Moral education	Refers to helping children to acquire those virtues or moral habits that will help them individually live good lives and at the same time become productive and contribute positively to the society.
Moral formation	This is a nurturing process in which a certain sense of identity, certain recognition of community and a certain pattern of

motivation evolve. This precisely involves nurturing certain virtues among a group of people or community.

Praxeology

It is the deductive study of the human activity based on the fact that humans engage in purposeful behavior as opposed to reflexive.

Phronesis

This is practical wisdom or the virtue of practical thought.

Virtue

It is moral excellence according to Aristotle. It is the positive trait or quality deemed to be morally good and thus valued as the foundation of principle of a good moral being.

Work

This is human action through which man perfects himself while at the same time perfecting the physical reality.

List of abbreviations/ acronyms

AGM	Annual general meeting.
AIDS	Acquired immune deficiency syndrome.
ASCD	Association for supervisors and curriculum development.
BOM	Board of management.
CRE	Christian religious education.
CU	Christian union.
DEAB	Diocesan education advisory board.
HIV	Human immunodeficiency virus.
ISS	Institute for security studies.
KCCB	Kenya conference of catholic Bishops.
KCPE	Kenya certificate of primary education.
KCSE	Kenya certificate of secondary education.
LSE	Life skills education.
MOEST	Ministry of education science and technology.
NE	Nichomachean Ethics.
PPI	Pastoral program of instruction.
ROK	Republic of Kenya.
SEE	Social ethics education.
TSC	Teachers service commission.
TIQET	Totally integrated quality education and training.
UNICEF	United nation's international children's emergency fund.
YCS	Young Christian students.
8-4-4	Kenyan education system consisting of eight years in primary education, four years in secondary education and four years in University education.

CHAPTER ONE

INTRODUCTION

1.1. Background of the problem

Education plays a critical role in preparing the youth for life. Through education society is in a position to shape the worldview of the people as well as the moral panorama of the society. Society today is faced with myriad of challenges that have direct effect on the education of the young people. These challenges include inter alia; violence, radicalization of the youth, perverted sexual behavior, abortion, drug and substance abuse, cultism and devil worship. Schools are supposed to play a pivotal role in educating students morally so that at the end of their course, they are not only intellectually endowed but they also become paragons of virtue.

The future of any society depends on its young people. That is why every society has to invest seriously in formation of the youth so that they may take over leadership and other responsibilities with requisite capacities. With the growing moral decline in the society which is reflected by increased cases of discipline and violence in the schools, there is need for the stakeholders to invest in the moral capital of the young people. Gichure (2008) quoting Alejo Sison defines moral capital as Excellency of character. She goes ahead to explain moral capital as integrity of character, suggesting wholeness and stability. Integrity is the hallmark of virtuous life. With the prevailing situations of the bend to compromise integrity in many sectors of the society which can easily be transmitted to young people, parents are duty bound to ensure that their children get the right education.

According to Maritain (1967), the right education is one which ensures that students are brought up both morally and intellectually. This education should equip students with capacity to act morally after making deliberation so that they may reach proper judgment for the actions which they take.

Maritain (1943) argues that education of man is different from an animal training because it is a human awakening. This precisely means that in educating man, his human faculties of intellect and will needs reawakening so that he may tend to what is true and what is good respectively in the actions which he takes.

Schools today have to underscore the fact that education transcends sheer intellectual formation to education of the whole person. Maritain (1943) accentuates this by saying that the aim of education is to guide man in the evolving dynamism through which he shapes himself as human person armed with knowledge, strength of judgment and moral virtues. In his book *Education of man*, Maritain says that formation in moral life and virtues is an essential part, indeed the most primary aim of education in the broad sense of the word (Maritain 1967). This brings to the fore why this study is concerned with the moral education of students in secondary schools because its absence or lack of its proper implementation implies that the main aim of education is not being actualized.

For Aristotle, education is essential for the complete realization of man. According to him, the happy man is neither a noble savage nor a man in his natural state but the educated man. In (NE 11. 1103a, 15-20), Aristotle argues that moral education requires both intellectual training as well as habituation into moral virtues. He further says that virtues are of two kinds, intellectual and moral virtues. Intellectual virtues owes both its birth and growth to teaching, while moral virtues come about as result of habit whence the name (*ethike*) is the one formed by slight variation of word *ethos* (habit). Aristotle further says that the excellence of character is a state concerned with choice, lying in the mean relative to us, thus being determined by reason in the way which a man of practical wisdom would determine it. Now it is the mean of two vices, that which depends on excess and that which depends on defect.

According to Dow (1998), Aristotle's theory of moral development presupposes that human being possesses material excellence and naturally develops towards it, but this moral excellence cannot be achieved without guidance. For students to achieve moral excellence, they require guidance from the family, teachers and their mentors. This resonates well with the observations of Selles (2010) that the family is the natural institution entrusted with the integral formation of the person. He points out that school will not achieve its end if the family does not achieve it first. Apparently, parents have become too busy with their daily preoccupations and teachers seem to be putting more emphasis in academic attainment. The question which is begged here is who is really concerned with the moral education of students?

In recognition of the value of moral education in schools, the Kenyan government came up with different commissions and constitutional documents which amplify its importance.

Ominde commission of 1965 saw education as an instrument of conscious change of attitudes and relationships. According to this document, education should prepare children for the respect of human personality and observe the needs of national development.

Gachathi commission report of 1976 envisaged education to achieve several goals among which are helping the people to learn certain skills and social interrelationships. Among these skills are work ethics, diligence, mutual respect, honesty, transparency, and respect for rule of law while safeguarding human dignity. Sessional paper no.1 of 2005 on policy framework on education training and research emphasizes the role of education in character development of the people. It clearly points out that education should promote moral values. In this aspect, it stresses the fact that education and training inculcates such values as peace, integrity, hard work, honesty and equity.

Sessional paper number one of 2012 of the government of Kenya, ministry of education science and technology (MOEST), points out that the philosophy of education in Kenya emphasizes on provision of holistic quality education that promotes cognitive, psychomotor and affective domain of the learners. As such this education will instill values such as patriotism, equality, humility, and mutual respect as well as high moral standards.

The above cited documents give a clear picture how the government of Kenya all along has envisaged the role of education in character formation.

Sheffield (1971), says that several decades before Great Britain took control of Kenya in 1895, missionaries from various denominations had set schools for Africans throughout the area. The missionary goal of education was to use schools as centers of evangelization, train catechists and equip locals with skills like carpentry, gardening and literacy. The missionaries were running schools independently and paid their own teachers and workers.

According to Lugulu (2013), the Phelps – Stoke commission of 1924 recommended a strong cooperation between colonial government and missionaries in funding education. The government of Kenya before independence started giving subsidies to approved mission schools which laid ground for the so called “grant –in –Aid”. This continued up to the post independence time when missionaries handed over schools to the government because of the costs which were involved as well as making education affordable and they remained as religious sponsors (Lugulu 2013).

Jebungei (2013) notes that after schools were handed over to the government, the emphasis of holistic formation in schools gradually shifted to emphasis on academic attainment. The education system in Kenya shifted to emphasizing science subjects over humanities and hence critical subjects like CRE and SEE which are quite useful in moral education started becoming unpopular.

Dewey (1916), cautions that care has to be taken to ensure that education of young people takes care of character formation otherwise it becomes bookish, abstract and removed. This study agrees with John Dewey on this point because education must be based on the formation of the students so that they may be academically competent as well as morally upright. This will ensure that they will be able to deliberate before choosing an action and tend towards what is good. This study however, doesn't agree with later proposal of John Dewey where he advocates for moral relativism. Students should be formed according to the universal moral principles whereby they are in a position to act with both formed and informed conscience. This gets affirmation from Mimbi (2007), when he says that in its broadest sense, education includes those experiences by which intelligence is developed, knowledge acquired and character is formed.

Unlike the past when schools were run by the missionaries, the secondary school curriculum today doesn't seem to a consistent program for moral education. The report on the national committee on education objectives and policies of 1976 (Gachathi report) had observed that religious education as taught that time had not achieved the objective of inculcating national values and consciousness. It recommended introduction of a common course in education which would be available to all students despite their religious background. This is how social education and ethics was introduced in the school curriculum. Schools used both SEE and CRE as key subjects to impart moral education in students. These gains were to be later reversed. The Koech commission of the year (2000) which was formed by President Daniel arap Moi recommended the replacement of 8-4-4 system of education with a new education system labeled as totally integrated quality education and training (TIQET). The report further recommended reduction of subjects offered at secondary school level to enhance quality and make curriculum manageable. Although president Moi dismissed this commission as unrealistic and wishful thinking and unworkable, it was not fully dismissed. In order to appease the 8-4-4 system critics, the government reduced the number of subjects offered in secondary schools.

A critical review of the moral education in the schools which is envisaged by the government of Kenya in the constitutional documents doesn't seem well concretized in the schools. The mission of a catholic school is to form a child holistically so that they may become responsible and useful in the society. The concern of this study is to find out if catholic secondary schools in Kitui central deanery are focused on moral education or they have joined the bandwagon of competing for grades only in the national examinations

After the post-election violence in 2007 and 2008, a wave of violence rocked many schools in this country. Students probably had learned from lawlessness and anarchy which had gripped the country coupled with the negative publicity it had been accorded by the media. Schools in Kitui County were highly affected by this wave of violence. Over forty secondary schools in Kitui County were involved in unrest and fifteen out of these were catholic sponsored schools according to data from Kitui county education office (Report on unrest in schools in Kitui County in 2011).

These events reawakened the Kenyan government to realize that education in the secondary schools is wanting. Kiruki (2009), rightly argues that the post-election violence brought to the fore a critical examination of the role of education in society for a better quality interrelationship of a multi-ethnic community. He further notes that all sectors of the society from the grassroots to the top echelons indicated that the quality of relational transformation as a true goal of education is far from being reached in Kenya.

All over the country, there have been reports about acts of irresponsible behaviour among students. A report from ISS shows clearly that over three hundred secondary schools in Kenya were closed following students violence between June and July 2008. A report from UNICEF-Kenya on support of education in post crisis of April 2009 to March 2010 reported that in the year 2008, violent strikes took place in more than one thousand schools in Kenya.

Korros Kibiwott (Standard Paper 31/7/2015) reported that radicalization, demand for school buses by students and fear of exams had been linked with persistent students unrest in schools. Wanzala (Daily Nation 8/8/2015) reported that a wave of students unrest marked by violent strikes and incidents of indiscipline had triggered a national debate on the root causes of the problem in the Kenyan school system. Wanzala went on to report how Kenyans were

shocked on Wednesday 5/8/2015, when they read that 45 students from schools in Kirinyanga were arrested smoking bhang, drinking alcohol and engaging in sexual activities in a hired bus.

In the last seven years according to the report from Kitui county education office and reports from the catholic diocese of Kitui education office, secondary schools in Kitui central deanery have been experiencing unrests every year. According to catholic diocese of Kitui education office report of the year 2012, schools like St. Augustine boys Kauma, Katheka boys, St. Peters Nzambani boys, St. Thomas Aquinas Kalawa boys among others which are in the central deanery were identified as hotspots for violent strikes. Many secondary schools in the central deanery of the catholic diocese of Kitui have either been involved in unrest or they are struggling with other serious disciplinary cases among the students.

Minutes of disciplinary committee of St. Charles Lwanga School Kitui central deanery confirms this. According to minute 04. 22.4.2015 of St. Charles Lwanga school six students were involved in smoking bhang, taking beer and chewing miraa in school. Five of the six students accepted the allegations and one denied but the committee was able to establish that he was culpable of the accusations.

This study also obtained B.O.M meeting minutes from St. Angela's girls' secondary school in Kitui central deanery. According to minute 03.07.2012, the BOM listened to disciplinary issues involving eight girls. The girls were accused of sneaking out of school and cooperating to contribute money to buy alcohol which they took within the school compound. They appeared before the school board of management accompanied by their parents and disciplinary measures were taken on them.

These discipline cases are just but an example of cases which schools are handling on daily bases in this region. This study is concerned to find out if schools have good systems of moral education which can help to forestall these problems facing students.

People have a lot of trust in catholic schools because they perform well in national exams and equally they believe that moral education in catholic schools is better than in other schools. While most catholic schools are centers of excellence in academic formation, the happenings

of the last seven years have raised questions whether students in these schools are being formed morally to make right judgment for their actions.

1.2. Problem statement

The mission of the catholic school as earlier stated in the background of this study is to form students holistically. This means that they will be intellectually, morally, humanly as well as socially formed by the time they come to the end of their course. Kitui central deanery is like the heart of the catholic diocese of Kitui because this is where most mission schools were first established and are concentrated. In the last seven years, the incidences of unrests, acts of irresponsibility and immorality in the catholic secondary schools in Kitui central deanery have triggered many questions about moral education in the catholic schools. This study is concerned with the fact that school administrators are expending a lot of energy in handling discipline problems of students as opposed to other meaningful formation and development endeavors. Thus this study delved into finding out if students in the catholic sponsored schools in Kitui central deanery are being formed to make morally right judgment for their actions.

1.3. Objectives of the study

This study has three main objectives which have also guided the formulation of the research questions.

1. To find out whether students, teachers and education administrators in Kitui central deanery do recognize the significance of moral education for secondary school students.
2. To explore the approaches and the systems the schools have put in place for moral education in secondary school in Kitui central deanery.
3. To establish the effectiveness of the approaches put in place for moral education and find out if they are consistent and are part of the school culture.

1.4. Research questions

1. Do students, teachers, and education administrators in Kitui central deanery recognize the importance of moral education in schools?
2. Which approaches have been put in place in schools for moral education of students?

3. Are the approaches which have been put in place for moral education in schools effective and consistent with school culture and environment?

1.5. Delimitation of the study

The problem of proper moral education affects all institutions of learning ranging from primary schools to tertiary institutions. This study has not ventured into all these areas because of the limitation of time and resources. It has been confined to catholic secondary schools in Kitui central deanery. Out of the 43 catholic sponsored schools in the central deanery, only ten schools were selected. Secondary schools were chosen because they are where most students in the adolescent stage are found. It is the stage of development where care should be taken to ensure that young people are well grounded morally as they transit to become young adults.

This study was restricted in finding out if secondary schools students were being formed morally to make right judgment for their actions. There are many issues among secondary school students which could have been studied but it remained confined to this area. Even in the chosen area, all the issues were not exhausted.

1.6. Justification / Significance of the study

Any society must take seriously the formation of its young people. Failure to invest in formation of the young people will mean that they will not be ready to take up leadership and other responsibilities with requisite skills and capacities. The value and the emotions attached to the young people and the insatiable quest to prepare them for the future is the key factor which provides justification for undertaking this study.

This is of significant in many areas. First, the study has a pivotal role in enlightening the Catholic Church in Kitui as well as other stakeholders on the status of moral education in Catholic schools. The study has revealed the possible areas of weakness in moral education of students with the aim of rallying all the stakeholders to play their roles in ensuring that schools become centers of both academic and moral excellence.

By linking this study with the Aristotelian ideas of education, the study has retraced the forgotten tools of moral education which involves the combination of phronesis (virtue of practical wisdom), and moral virtues. This should enable the school stakeholders to assess

their existential situation and come up with practical solutions to remedy or improve on moral issues.

This study should be of use to the education policy makers at the Kenya conference of the catholic Bishops (KCCB). The outcomes of this study should influence them in their planning concerning moral education in schools as they continue to review their approaches to moral education.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter interrogates literature related to the study. It examines the significance of moral education in schools. The chapter first shows the importance of moral education in secondary schools. This chapter further explores the approaches which schools have put in place for implementation of moral education and establishes the attitudes of both teachers and students towards these noble efforts. In line with the third objective this chapter looks at the consistency of the approaches which schools are using in moral education. Finally the chapter gives the summary of the gaps in the literature reviewed and presents the theoretical framework that guides the study.

2.2. Importance of moral education

The moral crisis in the society today is becoming vividly reflected in schools. The question which continues to beg is: are the students slowly drifting into a situation of lack of moral anchor in their lives? It is imperative that this concern opens the eyes of stakeholders in education to realize the importance of moral education in schools.

The family is the principal school of social virtues which are necessary to every society (Gravissimum Educationis 1965). This document further states that, among the various organs of education the school is of outstanding importance. In nurturing the intellectual faculties which is the special mission of the school, it develops capacity for sound judgment and introduces pupils to cultural judgment bequeathed to them by their former generations, (Gravissimum Educationis no.5. 1965). This declaration from the second Vatican council clearly shows the nexus between the family and the school in order to achieve moral education of students. This is very important owing to the current fragmentation of the family unit today whereby a lot of family roles seem to be relegated to schools.

Children's moral education is a key foundational goal of socialization. The ambitions that many parents have for their children include naturally the development of important moral dispositions (Lapsley & Narveaz 2006). Parents should make deliberate efforts to raise children who will become persons who possess behavior which is desirable and praiseworthy, and a personality imbued with a strong moral compass.

Formation of students in schools must be done in such a way that they are imbued with virtues right from their formative stage so that as they grow they will readily choose what is right and avoid what is evil. Aristotle in (NE 11.1103b), argues that moral virtue is not a natural part of human endowment but rather has to come as a result of habituation. This precisely means that we must acquire virtues by practicing them. The success of moral education among students must be nurtured gradually from ethics of doing to ethics of being. This means they must be gradually habituated in virtues until they fully embrace virtue as a way of life.

This will happen by ensuring that the students acquire virtues, and embrace a virtuous life by making right judgments every time before they act. According to Harvard (2013), this will happen by training students the process of prudent decision making which involves deliberation, judgment and decision. Aristotle's approach to habituation is understood as learning by doing under the pupilage of a virtuous tutor. For the schools to succeed in the moral education which this study envisages there is need to invest in the moral formation of teachers so that they may transmit to students what they already have.

Lapsley, Narvaez & Darcia (2006), emphasize that moral education should emphasize practical reasoning in the life of virtue. They say that this involves knowing the good, taking charge of the situation, gaining insights about how to apply the good as well as applying rules of practical wisdom. Moral character is a relational orientation that is concerned with qualities such as justice, integrity, respect and cooperation. The implication here is that there is need for nurturing good rapport between the students and their mentors so that the end of moral education may be actualized with ease.

Dow (1998) says that moral formation is quite important because it helps students to become familiar with common forms of argumentation such as the slippery slope and lesser evil arguments, as well as learning how language is often in practice used to obscure the truth rather than to clarify it or denigrate the opposition rather than their arguments. Slippery slope involves acceptance of succession of events without direct evidence that the course of events will happen. Lesser evil argumentation on the other hand is the principle that when faced with selecting two immoral options, the one which is least immoral should be chosen. In this way, moral education begins to offer direction which students are able to follow when making deliberations which will eventually lead them choose the right actions in their lives.

Curtler (1994) holds that without moral character, no amount of reasoning will be effective. Virtuous actions require sound moral character, and as one grows in experience, they also require deliberation and choice. This precisely highlights why schools should have cultures which embrace both formation in moral virtues as well as intellectual virtues if they expect their students in the fullness of time to always act virtuously.

Maritain (1967) observes that formation in moral life and virtue is an essential part, indeed the most important part of education in the broad sense of the word. He further says that education should impart knowledge in students and enable them to make personal judgment. According to Maritain, “direct shaping of character depends chiefly on influence of the family, but the indirect moral formation regarding the attainment of moral virtues (also known as education of the will or character building) relies on the school or the college for they enlighten the intellect”(Maritain 1967). This study agrees with this observation and argues that for this to be properly implemented stakeholders should ensure that there is a closer working relationship between the schools and the families.

Jebungei (2013) observes that with the prevailing moral degeneration in Kenya, there is need to counter this by inculcating long lasting moral values to its citizens. She further notes that individual development and self-fulfillment is achieved by fostering sound moral and religious values in order to help the youth to grow up into self-disciplined people. Schools need to have good systems and approaches in place in order to form students morally and counter the negative moral trends in the society. Schools need to counter this by educating students to acquire both intellectual and ethical virtues. Aristotle distinguishes between intellectual and ethical virtues. The intellectual virtues are excellences of thought whereas ethical virtues are excellences of character as expressed in action (Kabadayi 2013, pg.80).

In conclusion, all these observation show clearly that moral formation plays a pivotal role in education. Education will not succeed in forming students who are intellectually competent and able to make morally right judgment for their actions unless moral education is given the emphasis it deserves.

2.3. Commissions and constitutional documents which emphasize the importance of moral education in the Kenyan schools

This section has looked briefly at some of the constitutional documents as well as commissions' reports which have emphasized the importance of moral education in Kenyan institutions of learning. The study has shown the glaring mismatch between what has been put on paper and the actual practice in the schools. This study then links the implications of this mismatch to some of the problems affecting students in schools today.

The Kenya education commission of 1964 (The Ominde report)

In 1964, the education minister Joseph James Otiende appointed the Kenya education commission 1964-1965. The commission was under the chairmanship of Professor Simon H. Ominde with the mandate of restructuring the entire education spectrum in post independent Kenya.

The Ominde commission assigned the schools the role of instilling nationhood among learners. According to Ndichu (2013), this report made such critical recommendations such that it has been regarded as having made a watershed in Kenya's education history by setting new tone appropriate to an independent African nation.

Key section of the report which is relevant to this study is no.6 on the aims of education in Kenya. It states that education is and must be used as an instrument of change of attitudes and relationship among Kenyans. While preparing Kenyan children for the modern methods of productive organization, education must nevertheless foster the respect for the human personality.

This commission also assigned to the school the duty to promote and reinforce the nations "own historic instincts and moral values". The commission noted that African moral values are enshrined in the spirit of cooperation and that competition should be removed from the spirit of education system since competition is typical of western culture (RoK 1964 Ominde report, pg. 2).

This commission had very noble ways of enhancing moral education in schools in terms of changing attitude and relationship among Kenyans as well as respect for human personality.

According to this study the main problem is lack of implementation as well as enforcement of the same. What the commission was careful about was that the spirit of competition in education which was European not to be perpetuated in the education system in independent Kenya seems not to have succeeded. Education system in secondary school in Kenya today is competition oriented and more often schools ignore moral education to concentrate on academic attainment alone.

Education act of 1968

Education act of 1968 was the first post-independence attempt to offer a legal framework for education theory and practice. It was the act of parliament that provided for the regulation and progressive development in education (Ndichu 2013).

In relation to this study, the document outlines the social role of education in national development as well as producing well-formed citizenry capable of leading their country to the greater heights of prosperity.

In relation to moral education, the act mentions the quality of the discipline of teachers, manner of training, discipline of students and the role of various bodies in ensuring stability in education system. The act is categorical on the importance of well-formed teachers to ensure that they form students who are well disciplined, law abiding, and responsible morally upright citizens.

This act has been guiding education system in Kenya up to the year 2013 when the new act was formulated after the promulgation of the constitution of 2010. The training of teachers which is envisioned in the act so that they may form responsible citizens has not been properly implemented. Most of teacher's training programmes have been emphasizing on building their capacity in teaching mathematics and science subjects. This is an open disregard of the role of humanities in formation of human person as well as relegating moral education to the periphery.

Report on the national committee on the educational objectives and policies of 1976, Gachathi report.

This report is popularly known as the Gachathi report after its chairperson. This committee was mandated with the task of reviewing education and preparing objectives and policies to be adapted for the second decade of Kenya's independence. This was aimed at assessing the relationship between needs, existing facilities and cost of education.

This report has a view of education as an avenue for dialogical relationship among citizens. Among the skills which education should inculcate in the citizens are work ethics, diligence, mutual respect, honesty, transparency, and respect for the rule of law while safeguarding human dignity. This report observed that religious education as taught then had not achieved the objectives of inculcating moral consciousness. It recommended the introduction of a common course which would be available to all students despite their religious identity. The report further recommended that guidance and counseling be supplemented by other subjects such as religious education and social ethics.

While social ethics was introduced in the curriculum following the recommendation of this report, it was later scrapped from the curriculum in the year 2000 following Koech commission's recommendations. In these recommendations again CRE was made an elective subject. This became a big setback in moral education which this commission envisaged.

Report of the presidential working party on the second university in Kenya of 1981, (Mackay report)

This was a presidential working party on the establishment of the second university in Kenya which was appointed and commissioned with one aim of preparing a detailed plan and recommendations on how the government's decision to establish the second university could be carried out.

This report generated four philosophical and conceptual guidelines for the development of the new university. The second guideline is the one which is relevant to this study. It states that; the university should be close to the "wananchi" and aim at producing graduates who interact with the people, live comfortable in their own society in the rural areas, are effective in serving all and are innovative, hardworking and committed, (RoK 1981). Most public universities in Kenya have not actualized this. There have been many moral issues associated with universities in Kenya as well as constant unrests which end up disturbing the working of the common people especially those who neighbor these institutions.

Report of the presidential working party on educational and manpower training for the next decade and beyond of 1988 (Kamunge commission)

This commission commonly known as the Kamunge commission was appointed and charged under the terms of reference “to review the national education and training for the next decade and beyond and make recommendations.” The third chapter of the report deals with the philosophy of education in Kenya. In this part, the fifth goal of education is concerned with the role of education in inculcating moral and social values that are responsible for producing morally integrated citizens who are responsible and conscientious in their lives and duties. This goal emphasizes the role of education in producing a harmonious society and promoting social justice, morality and by instilling the right attitude and dispositions. Other values include national ideals and social ethics, and training in social obligations and responsibilities in the lives of individuals.

In regard to moral and ethical formation of citizens, the report recommended that social education and ethics be taught to all students at all levels of education and training and the concept and practices of cooperative efforts and mutual social responsibility be taught and developed at all levels of education and training (RoK 1988).

Although this report made good recommendations on teaching of social ethics at all levels of education as well as training social obligations and responsibilities, social ethics was later scrapped from the syllabus in the year 2000 as prior noted through the recommendation of Koech commission. Concerning training students on mutual social responsibility, schools because of the spirit of competition for academic grades they don't put effort in this. This is why Amukowa (2013) points out that schools in Kenya are corrupting and eroding sound moral values instead of inspiring them to be good citizens.

Report on the commission of inquiry into education system in Kenya of the year 2000 (Koech report)

This commission was mandated to recommend ways and means of enabling the education systems to facilitate national unity, mutual social responsibility, accelerate industrial and technological development as well as long term adaptation in response to changing circumstances. In particular, it was mandated to prepare the Kenyan society to face challenges of the 21st century and the 3rd millennium through education and training.

In response to the challenges facing Kenya in the 21st century, the commission proposed a new system of education entitled “totally integrated quality education and training (TIQET) to replace the 8-4-4 system of education. Ndichu (2013) explains that TIQET was total because it was expected to be inclusive, accommodative and lifelong. It was integrated in the way it approaches the learning process to be part and parcel of life. The proposed system of education stood for inter-sector linkages and logical progression from one level to another while focusing on quality delivery outcome of education and training process. On the areas of the philosophy of education in Kenya, it emphasizes that education ought to be based on the need to fashion individual to grow and develop into a sound and effective citizen. This citizen should have mental capacities to appreciate the cultural heritage to grow and develop into effective citizen.

Following the recommendation of this report, Kenya had to come with new philosophy which had fifteen characteristics. Some of the characteristics which are related to this study include; (a) Personal character formation (b) Respect for authority, human dignity and equality of individual person. (c) Enhancement of moral and spiritual values in interpersonal and inter-ethnic relations. (d) Appropriation of mutual and social responsibility and its corporate ethics for common good. (e) Internalization of positive and long life work ethics. (f) Conservation and maintenance of clean environment. (g) Development of individual’s ability to make rational decision, respect for human dignity including elderly people and those in different circumstances as well such as street children and AIDS infected and affected individuals.

This report again discussed the place of moral formation in establishing a good society. The report observed that despite the introduction of SEE in secondary schools curriculum, it did not produce the expected results in spite of the good performance in KCSE. It noted that moral decline continued to be observed among citizens even those who studied the subject.

Koech report outlined several factors which were responsible for moral lacuna both in schools and the society in general. This included lack of role models, poor parenting practices, emphasizes on passing examinations, poor teaching methods and lack of reinforcement for good moral conduct in schools and the wider society.

This report recommended reduction of subjects offered at secondary school level so as to make curriculum manageable. Although president Moi dismissed Koech commission as wishful thinking, unrealistic and unworkable, in order to appease the 8-4-4 system critics, the government reduced the number of subject offered in secondary schools. This saw the removal of key subjects like SEE from the curriculum and CRE being made elective subjects which brought a lot of implications in the moral formation of the students.

Sessional paper no.1 of 2005.A policy framework for education, training and research, (meeting the challenges of education training and research in Kenya in the 21st century)

This paper constituted the government's policy for education aimed at developing a comprehensive policy framework that addressed all cycles and aspects of education. The paper also attempted to address the gap left in the legal framework of education act of 1968 that lacked philosophical foundation for the national education system.

The second chapter of this paper speaks about philosophy, vision, mission, goals and objectives that were supposed to form an integral part of Kenya's legal framework on education, training and research. This philosophy of education is characterized by values like patriotism, social responsibility, social coexistence, moral integrity and lifelong learning. Together with this, other values included equity, equality, embracing science and technology as well as environmental sustainability. For these ideals to be achieved, education is expected to address concerns like human rights, drug and substance abuse, violence and social exclusion.

This paper proposes that in order to ensure social responsibility among citizens, education will have to integrate components of social responsibility including nurturing cultural heritage, spiritual values, combating drugs and substance abuse as well as sensitivity to spread of calamities like HIV/AIDS . The report emphasized that morals and ethical values such as peace, integrity, diligence, honesty, freedom, self-confidence and equality ensure social stability and harmony among community members. To achieve these values, the national education system would be ideal to fight against unethical behavior and pursue it through integrated curriculum.

On the philosophy, vision, mission, goal and objectives of education and training, the paper states that, "the focus of various sub-sector of education will be on the acquisition of life

skills and holistic learning. Emphasis will be on provision of holistic quality education and training that promotes education which involves both cognitive and affective domains. Instilling values such as patriotism, equality, peace, security, honesty, humility, love, respect, tolerance, cooperation and democracy through education and training will be critical” (RoK 2005).

The basic education act of 2013 The Kenya gazettes supplement no. 26 (art. no. 14)

The basic education act of 2013 was enacted to align the education system of Kenya with the new constitution which was promulgated in the year 2010. The basic education act 2013 is an act of parliament that gave effect to article 53 of the constitution and other enabling provisions; to promote and regulate free and compulsory basic education; to provide for accreditation, registration, governance and management of institutions of basic education, to provide for establishment of the national education board, the education and quality assurance commissions, and the county education board and for connected purposes (RoK 2013 pg.1).

Article 27 of the act sub-section (a), (c) and (d) emphasize the role of sponsor in moral formation in education through providing supervisory and advisory services in matters relating to spiritual development. The sponsor is also allowed to participate and make recommendations of the review of the syllabus, curriculum, books and other teaching aids. The act also allows the sponsor to appoint chaplains to enhance spiritual development in the schools they sponsor.

This being the most recent legal document on education opens many provisions for moral education. But the interesting part is that this is seen as the work of sponsors alone because the act emphasizes sponsors should provide school chaplains at their own cost. This document fails to take cognizance of the fact that there are some schools without sponsors and the students in these schools also need moral formation. If moral education has to succeed in schools, there is need for the closer collaboration between government and all other stakeholders. The review of all the above documents shows how the education policy framework in Kenya really envisages moral education in schools. Unfortunately this has never been concretized in the school operation.

2.4. Forming students to acquire moral virtues and practical wisdom using school systems and culture

Today many schools have shifted the focus of formation of students to one realm which is academic formation. The cut throat competition between schools has not only seen many schools ignoring moral education to work on school mean scores but the integrity of examinations has been equally compromised. Amukowa (2013) observes that schools in Kenya are eroding and corrupting sound moral values that education seeks to inspire among the citizens. He points out the fact that students either by their own initiative or assisted by their parents or teachers are involved in cheating in examinations. Cheating in exams is antithetical to moral education and thus schools are developing in learners an element of dishonesty.

Similar concerns on this matter are expressed by Omonijo et.al (2014) when they say that studies in Nigeria have shown that many faculty and staff members of tertiary institutions are associated with evils prevailing in many campuses which include sexual harassment, examination misconduct, academic dishonesty, plagiarism, terrorism, cultism, corruption among others. These concerns are pointers on how morals have gradually been eroded in the institutions of learning and there is need to address this negative trend. According to Maritain (1967), education in moral life and virtue is an essential part, indeed the most essential part of education in the broad sense of the word. This is quite true because if schools must acquire balanced formation of students, it's imperative for them to nurture their morals and restore in them the integrity of reason.

Education must foster the judgment of students so that gradually they master the subject they are being instructed. The education venture is a ceaseless appeal to intelligence and free will of the young person (Maritain 1967). Here Maritain is quite right because education at essential level plays a pivotal role in the life of the student. The intellect tends to the truth and thus when student's intellect is properly formed; he will tend to the truth and be in position to choose between truth and falsity. The faculty of will tends to what is good. Proper moral education of students will influence their choice so that they may choose what is good and avoid what is evil. Omonijo et.al (2014), argues that education can only be useful and meaningful when it empowers people to face challenging situations resulting in positive changes in their lives. Schools need to use their systems and culture to impart moral

education in students. They need to mainstream morals in both curriculum and extra-curriculum activities and make this a part of the school culture which needs to be perpetuated in different generations of students who pass through schools.

According to Aristotle, one form of human activity that displays reason as well as excellence of character is good action, and one possible “best life” would be life of action displaying practical wisdom (Ackril 1981). Today more than ever before schools need to come with well thought out programmes which involve both teachers and other stakeholders to form students morally. Schools need to make use of principals and teachers to give students conferences on moral education a fortnight. Board members and old boys and girls can play pivotal role in mentoring students morally and in their careers if schools organize with them. Proper formation of students in this area will ensure that they act responsibly and reduce perennial indiscipline and moral issues which are being witnessed frequently in Kitui central deanery and in many other Kenyan schools.

According to Aristotle, moral virtues must be combined with phronesis which is the virtue of practical reason (Ackril 1981). This enables a person to decide each particular occasion what would be fair, kind or generous- what would be the right thing to do. This kind of training is quite important because once applied to students, they will be able to make choices after rational deliberations and hence have power to conceive things from a long range of objectives and think on how to achieve them.

Aristotle says that choosing involves both thinking and desiring. What is chosen is something in our power which is desired after deliberation. The choice therefore must be a deliberate desire within our power. Having reached judgment as a result of deliberation, we desire in accordance with our deliberations (NE. 111.1113 a 9). Students have been going wayward because of making decisions out of peer influence as well as other irrational push which comes from mob psychology. Schools must train students through mentorship and counseling to appreciate responsibility of one’s actions. Maritain (1967) observes that if man is a social as well as a rational being as Aristotle puts it, and the society as such exists for attainment of human and moral ends, a school cannot emphasize one aspect and neglect the other if it aims at forming holistic society for the people. This implies that school has to combine intellectual formation with forming students to acquire moral virtues as well practical wisdom so that they may make prudent decisions.

According to Dow (1998), moral education requires both intellectual training as well as habituation. She further points out that in addition to forming students to acquire phronesis, philosophical justification of the nature of the best life motivates students to try to achieve excellence and helps to perform acts which bring non-rational part of the soul into good condition. In NE Aristotle says that ethical virtues are acquired by habituation and do not rise in us from birth, but we have the capacity to receive them and perfect them. Excellence in moral behavior has to be achieved by repetition of habits. He says we get excellencies by exercising them, as it also happens in art as well. For the things we have to learn to do, we learn by doing, for example men become builders by building, they become just by doing just acts... (NE 11.1103 a. 15-32).

Making inference from Aristotle, Dow (1998) points out that Aristotle emphasizes on integration of intellect and character education. Moral education cannot achieve much if intellectual formation is not properly blended with habituation. To achieve this, it will involve both teaching in class as well as role modeling from teachers for students to get good habits. Teachers have to be life coaches who mentor students outside the class using different approaches available in the school. Some of the schools systems teachers can use to form students outside class are games, clubs and societies like Y.C.S and CU meetings, guidance and counseling meetings among others.

According to Dow (1998), Aristotle's theory of development presupposes that humans naturally possess material excellence and naturally develops towards it, but this cannot be achieved without guidance. For students to achieve moral excellence, they require guidance from family, teachers as well as other mentors. This resonates well with observations of Selles (2010) that family is the first, and the natural institution entrusted with integral formation of the person. He points out that school will not achieve their end if the family does not achieve its first. Parents today have become so busy that they do not have substantive time with their children. Mullins (2005) observes that too often parents allow themselves to be diverted into over-providing children with the non-essentials of life and under-providing on character coaching. Teachers today have become so concerned about academic attainment of the students such that they do not take keen interest in their moral education. This should not be the case. The two stakeholders should work in liaison to ensure that schools become not only centers for academic excellence but also the seedbed for moral education.

Natural capacities help the student to evolve towards maturity, but this evolution must be properly guided by the society and the family otherwise it may result into bad habits. Through moral and intellectual training, they learn to choose kalon (good) acts so that he may achieve moral excellence. To achieve moral excellence in students, both reason and emotions should be nurtured concomitantly (Dow, 1998). Schools must come up with ways of coaching students to make responsible choices in their lives. This can work either by using general mentorship as well as having individual mentorship programs. Guidance and counseling processes will be important in this area. Dow (1998) further emphasizes that a person of practical reason will always interrogate his resolve to do certain acts before doing them. Because he possesses practical wisdom, he is able to deliberate excellently in reference to particular end. Students in schools need urgent formation in the virtues of prudence and temperance so that they may be able to harmonize their carnal appetites with reason.

Since human beings have the natural tendency and orientation to what is good, the moral educator should utilize this teleological orientation towards what is good to form their character. This is properly explained by Aristotle in NE when he says that humans are adapted by nature to receive moral excellence, but it must be perfected by habit (NE 11.1103a 24-25). Students should learn from experience of their teachers and other moral educators and comprehend the truths about an action. This will eventually influence their reasoning on how to perform good acts habitually in a given situation. The teachers who are supposed to be emulated by students are deemed to be paragons of virtue. This remains a key problem in most of the schools since many teachers don't measure up to the expected standards and a lot is required to be done to build their capacity.

Kristjansson (2007) quoting from Aristotle's philosophy says that in order to guide young people, we must inculcate in them the right general disposition of generosity and other virtues through repetitive habituation from early age. As they become older, they should be inspired and motivated to emulate the right kind of the moral exemplars. Kristjansson further explains the modern method of education which comes closest to Aristotelian description and which is presently our concern, and can be aimed at cultivating generosity is that of community service. Through community service, the child is exposed to real world experiences and instructed to act virtuously in given circumstances.

Schools have a prerogative in honing student's critical reasoning and reflection. Education of students into virtue should be done so that they are in a position to derive pleasure in excellent actions. The moral educator needs to use this desire to attain pleasure and avoid pain to guide the process of development. As student's progresses towards maturity, they will accept standards of behavior and become motivated by good acts. Kristjansson (2007) explains that Aristotelian sense of schooling is praxeological enterprise into which students must be initiated. It is imperative to note that if schools must form students to be all-round as well as to have a life which is truly worthy living, we must synthesize their demands of head and heart.

Teaching students to flex their will power muscle will come in handy in helping them to surmount self-destructive bodily inclinations. Living according to reason and practical wisdom is an apt antidote to mental pathology (Kristjansson 2007). Teachers are therefore duty bound to train the students to appreciate the place of reason in action.

Moral education in schools ought to be geared towards enabling students to locate transcendent truths outside human subjectivity. Fazzaro (2008) argues that students need to be formed to have the dialogue of the mind itself. This means they must be in a position to conceive an idea in its inchoative stage and weigh its pros and cons before acting on it. He further adds that it must be understood that judgment is not just mere subjective opinion but it needs to be based on an apriori criterion that transcends human subjectivity, which is not an opinion of all but a logical conclusion from an objective truth. This study agrees with Fazzaro but its main interest is to have different ways which this can be achieved using the school culture which Fazzaro does not concretely provide.

Moral education involves development of the capacity, knowledge, freedom and willingness to subscribe to ethical values in one's own decision and consequent actions (Nyabul 2009). Moral education should take cognizance of the dignity of human person by encouraging rational approach to the determination of right and wrong. Nyabul further explains that the Aristotelian moral theory takes virtue to mean excellence of both character and intellect. We therefore according to him need to develop intellectual virtues which are virtues of the mind and moral virtues which are virtues of character. Being intelligent, witty or having a good

sense of humor is considered as mental or intellectual virtue while courage, kindness and prudence exemplify virtues of character.

ASCD (1988) accentuates the fact that moral education of students from secondary level and above should be based on critical thinking and decision making so that they may make choices which are morally informed after making rational deliberations. Selles (2013) explains that before arriving at an action it is imperative for a person to follow these steps if he or she is to arrive at reasonable as well as morally sound judgment. 1. The practical concept-this enables a person to know the amount of good present in a thing. 2. The habit of practical concept allows us to know the act by which we conceive the good. 3. Deliberation-this is an act of practical reason, to weigh the proportion of good in various options and the appropriate means to the end. Finally there is a command to act after weighing all the options and establishing the good in the preferred actions. This training is quite urgent among secondary school students because more often than not they act on basis of emotion and peer pressure and this leads to destructive behavior.

Omonijo et.al (2014) points out that although many are developing physical and intellectual skills in the modern societies, moral development is relatively lacking in many undeveloped societies. Positive attitudes and behaviors such as integrity, humility, probity and accountability, respect for elders, perseverance that traditional societies were known for prior to colonialism are no longer in existence in these societies. This observation serves to show all and sundry the urgency of moral education for the young people to restore integrity for the present as well as for the future generation.

2.5. Consistency of the approaches of moral education in secondary schools

In the present era when we are witnessing a decline in the influence of the family on the young people, the apparent apathy from the government and the rising power of media over young people, schools need to be true centers for moral education. Since students spend most of their times in schools, it's imperative for the schools to come up with consistent systems and approaches to facilitate moral education for young people.

One of the approaches which schools have according to Nyabul (2009) is the responsibility of teaching moral education to learners when they are still young and malleable to help in

molding their character. This remains quite critical because proper education at the formative stages forms the world view of the children and once they are habituated into rational evaluation of situations and circumstances, they develop a judging habit. Selles (2013) points out that a person with good senses judges correctly in practical things and knows the best way of the action to take to solve a problem. If schools take this approach seriously and make it an essential part of their school culture, moral education journey will start at early stages of formation and students will be nurtured at all stages of their growth to become morally upright people.

For moral education to be achieved teaching of subject like CRE and other religious subject is critical. Jebungei (2013) notes with nostalgia that during the time when schools were run by missionaries, moral education was highly emphasized. According to her the teaching of CRE and bible studies formed the core of the school curriculum. Although teaching of this subject is one of the key approaches schools have in place for moral education, it is not a reliable way of moral formation in many schools today. This is because not every student takes CRE in the schools since it is an elective subject. Students equally have a negative attitude towards the subject since it is seen as not useful in contributing in applying for the competitive courses at the university. Jebungei (2013) strongly proposes that it should be made compulsory due to its importance in inculcating Christian and moral values. Her study to establish the effectiveness of using CRE to teach morals found that it was not effective. This is because schools lay emphasizes on science subject at expense of humanities where CRE falls. Jebungei (2013) further found that negative attitude towards CRE and other humanities subjects as well as lack of administrative support had impacted negatively on teacher's efforts to enhance values in students. This study proposes that CRE should be made compulsory to all students so that it may inculcate in them desirable attitudes and moral values.

The teaching of life skills is another approach in the school system for moral education. Mulaa (2012) says that the primary aim of the life skills education (LSE) is entrenchment in the development of attitudes and interpersonal skills. It is expected that through the LSE programme learners can make informed choices and turn away from negative influences which may mislead them. The LSE education though good for moral education in schools, it is not taken seriously since it is not an examinable subject. The challenge now remains as to what mechanism can be put in place to ensure LSE is part of learning both in and out of

academic circles. If school administrations can ensure that this subject is taught well and teachers are well in-serviced in this area, this subject will be very useful in moral education of the students.

Pastoral programme of instruction (PPI) is another approach for moral education in the schools. According to Awour (2012), pastoral programme of instruction and pastoral care foster moral development and makes learners obedient and law abiding citizens. This is not reliable way to form students in schools because it is allocated one period per week. Again since it is not examinable subject, often it is ignored and exchanged with an examinable subject. Awour (2012) says that if PPI is to be effective in moral education of students, the lessons needs to be increased to three per week and teachers needs to be in-serviced regularly for PPI and guidance and counseling.

Guidance and counseling is another approach schools use for the moral education. This is not effective because most of the time the approach is group counseling and it rarely trickles down to individual students. The approach is also not effective because most of the schools have untrained teachers in this area. The other big challenge is that many schools have high student population and have one or two teachers in this department hence they cannot meet their demands. As Awour (2014) observes, guidance and counseling teachers need to be regularly in-serviced as well as getting administrative support so as to be effective in their work.

Pastoral care programmes is another important approach. This is whereby schools ensure that the spiritual needs of the students are well catered for. The basic education act 2013 article 27(c) gives the sponsor of the schools the supervisory and advisory roles regarding spiritual development including appointing chaplains at their expense. While this is a very important aspect of moral formation many schools lack chaplains due to lack of enough personnel and financial inability to support the chaplain. School sponsors and religious organizations need to work closely with school administration to ensure that there is a good system in place to ensure that the spiritual needs of the students and the entire school community are well catered for.

From the above considerations, this study is already noting that the approaches of moral education in schools are not well implemented and they are also not adequate and consistent. These approaches are also not reliable following the limitation which the study has cited.

Lind (2011) quoting Socrates observes that moral orientation need not to be taught since they already exist inherently in man. But moral judgment and discourse competence, which is not innate, must be developed and fostered. This remains the uphill task for many schools. This is why schools need to come up with approaches and systems which are consistent and reliable to help in moral education of students.

2.6. Summary of gaps in the literature review

This section of the study highlights the gaps from some of the recent researches done in this area and how this study has contributed in filling some of the gaps.

Dow (1998) in her study entitled growing happy; Aristotle's theory of moral education has brought clearly Aristotle's theory of moral development. This study brings a lot of clarity on the process using habituation and practical wisdom (phronesis) to build moral capacities of the young people. The study further shows how according to Aristotle building strong emotional and rational capacities among the youth is important for building moral capacity and eventually attaining moral excellence. This study also shows the stages of education according to Aristotle from pre-education stage up to the late education stage.

This study however, does not provide a variety of concrete approaches which schools should use to achieve these important ideas of moral education in a school setting.

Fazzaro (2008) in his study entitled Plato, the death of judgment and education for citizenship: A critical enquiry, decries the poor formation of students in American schools. He clearly points out that judgment must transcend modern sophistry which promotes moral relativism. He is emphatic that students should be formed to have a dialogical approach towards issues so that their judgments may be objective. This study however has not shown concrete ways within the school system which can be used for moral education to enable students make objective judgments for their actions.

Nyabul (2009) in his study on Moral education and the African condition affirms the Aristotle's education which encapsulates habit, nurture and teaching. He accentuates that moral education is aimed at making a person good. Nyabul explains that African culture has gone through tremendous erosion and in its place moral decadence has crept in. He affirms there is a challenge of the African nations today on how to face moral depravity. Nyabul argues that social-economic problems facing Africa today has been precipitated partly by mismanagement of resources by those who are charged with the responsibility of their

management. He decries the fact that many African countries lack curriculum for moral education. He concludes by saying that moral education should be introduced where it is lacking and reinforced where it is existing. This study finds this recommendation quite generic considering the moral crisis African countries are facing today. There is a need therefore to come up with concrete approaches to address the growing moral depravity in the African societies.

Amukowa (2013) looks at reforming secondary schools in Kenya. He says that secondary schools in Kenya have done more harm than good. He points out that schools' over-emphasis on academics in Kenya has undermined aspirations and goals of education. He argues Kenyan schools are eroding and corrupting sound moral values that education aspires. This he says is exemplified by cheating in national exams as well as other moral issues which are facing schools today. He holds that cheating in examination is antithetical to education and a community that fails to defend the truth is slowly sinking to moral crisis. Amukowa suggests that there should be no categorization of secondary schools into district, provincial and national categories for this he says creates a caste system in education. He also says education should not be competition oriented to avoid unhealthy competition which results in immoral acts like cheating in examinations. His study does not encapsulate other key issues which are contributing to moral depravity in schools. The study has limited concrete ways of overcoming moral decadence which he has pointed in schools.

Jebungei (2014) studied how to overcome challenges facing secondary school teachers in using CRE to form students morally. The study shows how CRE looks at many issues in forming morals of students from faith formation, to issues of morality as well as emerging issues. Her study proposes regular capacity building of teachers as well making CRE compulsory so that all students may benefit in moral education through learning the subject. While teaching CRE is an important structure in the school system, has not captured that teaching of CRE alone is not enough to come up with students who are morally upright and have practical wisdom. There is a need to come up with diverse ways of moral education in schools to supplement the teaching of CRE.

The above cited are some of the gaps which this study has been able to establish from the recent studies in this area. This study from its findings and recommendations has endeavored to fill some of these gaps.

2.7. Conceptual framework

This study is guided by the concepts of Aristotle on Human excellence. Aristotle's conception of human excellence involves both cognitive and conative capacities which he calls virtues of intellect and virtues of character. In NE Aristotle says that virtues are either intellectual or moral virtues. Intellectual virtue owes both its birth and growth to teaching (continuous instruction) while moral virtue comes as a result of habit, whence its name (ethike), (NE 11, 1102b, 15-20).

Aristotle further says it is not possible to be good in strict sense without practical wisdom or without moral virtues (NE 11. VI, 1144b, 30).

The implication of this is that to form a person of excellent character involves combination of Phronesis (practical wisdom) and moral virtues. For this person to make a good judgment which comes from deliberation; there must be a rational choice which results in appropriate actions. In politics, Aristotle says that there are three factors which contribute to human excellence which are nature, habit and reason (Pol.V11.13. 1332a, 40-b10). For him, if human being is to be good he needs both intellectual virtues and moral virtues.

Aristotle holds that ethical virtues are acquired by habituation. They do not rise in us from birth but by nature we have the capacity to receive and perfect them. The way we become habituated in virtue is to perform virtuous actions from ones early youth. He further says that excellency in moral behavior has to be achieved by repetition of habits. We get excellencies by exercising them as it happens with art as well. We learn things by doing them like men become builders by building or just by doing just actions (NE 11.1103a. -1103b).

Students need to be formed to acquire both intellectual virtues as well as moral virtues. This needs to be developed through instruction as well as habitually incorporating moral practices in school culture. This will influence the choices which students make so that they may have good judgment for their action after making proper deliberations.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This chapter deals with the methods which were used to carry out this study. It involves explication of the research paradigm as well as research design. Besides this, the chapter gives research locale and sampling techniques used. This chapter has also shown how the data for this study was obtained and analyzed. Finally this chapter highlights the ethical considerations which were upheld during the research process.

3.2. Research design

This study has used qualitative research from the kind of information it has been seeking to find out and analyze. Qualitative research design uses the natural setting, for instance a classroom setting and not a laboratory. This means the scenario is not artificial (Kombo & Tromp 2006). This kind of research relies on strategy which is flexible as well as interactive. According to Kombo & Tromp (2006), qualitative research method includes flexible and interactive approach like interviews and focus group discussions. This is the approach which this study has used in order to gather the required information from different informants.

A research design can be regarded as an arrangement of conditions for data collection and analysis of data in a manner that aims to combine relevance with research purpose (Kombo & Tromp 2006). This study has used qualitative narrative design to process the data which was gotten from different informants.

3.3. Location of the study

This study has been carried out among the catholic sponsored secondary schools in the central deanery of the catholic diocese of Kitui from 23rd March to 1st April 2016. The catholic diocese of Kitui has 106 catholic sponsored secondary schools. In terms of the government administrative boundaries, it covers the entire Kitui County. The diocese is divided into four ecclesiastical deaneries which are Central deanery, Northern deanery, Eastern deanery and Southern deanery.

This research has focused on the central deanery in the catholic diocese of Kitui because this is where missionaries came first and established churches as well as schools. Records from

the diocesan education office of the catholic diocese of Kitui show that there are 43 catholic sponsored secondary schools in Kitui central deanery (Catholic diocese of Kitui education office report to presbyterium AGM 2012). Majority of these schools are the oldest as well as the most established. This deanery has also a mixture of schools which include boarding schools, mixed day and boarding as well as pure day schools.

The central deanery of the catholic diocese of Kitui covers the whole of Kitui central sub-county, almost three-quarters of Kitui west sub-county, part of Kitui east and Kitui rural sub-counties. This clearly shows that schools in this deanery are of diverse settings; from urban schools, sub-urban schools and rural schools.

3.4. Sampling techniques

Kombo & Tromp (2006) while quoting Orodho & Kombo (2002), Says that sampling is the procedures a researcher uses to gather people, places or things to study. It is a process of selecting a number of individuals or objects from a population such that a selected group contains elements representative of the characteristics found in the entire group.

The targeted population of this study has been the catholic sponsored secondary schools in the central deanery of the catholic diocese of Kitui. This study has worked with the catholic sponsored secondary schools because it aims at finding out if students in catholic sponsored secondary schools in this deanery are being formed to make morally right judgment for their actions. The central deanery in the catholic diocese of Kitui has 43 secondary schools. These schools are categorized as boys and girls boarding, mixed day and boarding schools and mixed day schools.

The study has used purposive sampling so that it may pick schools which have perennially gone through issues of unrest as well as established schools which had a long standing culture in formation of the students. These schools have been deemed appropriate to provide the data and the information which the study has been seeking to establish. Mugenda & Mugenda (2003) notes that purposive sampling is a sampling technique that allows a researcher to use cases that have the required information with respect to the objectives of the study. Cases of subjects are therefore picked because they are informative or they possess the required characteristic. The schools have been purposively sampled using two criteria. A set of six

schools have been sampled on the basis of being frequently involved in unrest and serious disciplinary issues while four schools have been sampled on basis of being the first catholic schools to be established in Kitui central deanery. Their rich culture is due to their many years of establishment. The ten schools are the following:

1. Katheka boys' secondary school.
2. St. Thomas Aquinas Kalawa boys' secondary school.
3. St. Ursular girls' secondary school.
4. St. Monica Muluu girls' secondary school.
5. St. Peter's Nzambani boys' secondary school.
6. St. John's Kwa- Mulungu mixed secondary school.
7. St. Charles' Lwanga boys' secondary school.
8. St. Angela's girls' secondary school.
9. Matinyani boys' secondary school.
10. Muthale girls' secondary school.

This study also interviewed two directors of education who are the County director of education and the TSC director of education in Kitui County. They are key officers overseeing the policy implementation in schools and by the very fact of their positions; they are some of the key informants to this study.

3.5. Data collection

The data for this study was collected from the sampled schools as well as other key informants whom the study deemed key to giving information about the subject of the study. From the schools the study obtained information from the principal, deputy principals and the students. Outside the school setting, the study obtained data from key education officers in Kitui County who are the County director of education and the TSC county director of education.

This study used two main methods of data collection. The first main method used was interview method. According to Mugenda & Mugenda (2003), an interview is an oral administration of a questionnaire or an interview schedule. It is therefore a face to face encounter. This study used structured interviews. According to Kombo & Tromp (2006), structured interviews involve subjecting every informant in the sample to the same questions. The reliability of the information is high since each informant is subjected to similar

questions. The interview questions were structured such a way that they were in tandem with research question in order to provide the information which the study sought to find out. In each of the sampled ten schools, this study interviewed ten principal and ten deputy principals separately who are the key administrators in the school. Outside the school as prior indicated, the study interviewed the county director of education Kitui County and the TSC County director Kitui County.

This study also used focus group discussions to collect the data from students. According to Kombo & Tromp (2006), in focus group discussion, the researcher should have specific objects to be discussed. A recording list should be made of the discussions. This study based the themes of the focus discussions on the research questions as well as the objectives of the study. Among the ten schools, the study conducted one focused group discussion per school. Each focused group discussion comprised of six students either in form three or form four. The students were chosen according to class level and leadership responsibility in single sex schools. Gender representation was important in mixed schools. The study chose this level of students to benefit from their knowledge for having been in these schools longer. Each group comprised of three student's leaders and other three who were not leaders. This was aimed at getting balanced response from the students.

3.6. Data analysis

After collecting the raw data, it was processed to ensure that the study carefully sifts the data and obtains information which is relevant. Kombo & Tromp (2006), hold that the primary purpose of pre-processing the data is to correct problems that are identified in raw data. This includes differences between results obtained by multiple interviewers.

The data gotten from both interviews and the focus group discussions was first transcribed and then analyzed using thematic analysis method. Kombo & Tromp (2006) say that themes refer to topics or major subjects that come up in the discussions. Using this form of analysis major concepts or themes were identified. Through thematic analysis, the study developed report identifying major themes and associations through them. For objectivity in data analysis this thematic analysis was combined with content analysis. Content analysis systematically describes the form or content of written and spoken language (Kombo & Tromp 2006).

3.7. Ethical considerations

This study has adhered to all ethical issues regarding research to safeguard the integrity of the work as well as the process. First and foremost all the works cited in the study, the authors have been acknowledged. The confidentiality of the respondents has been observed and especially in areas where respondents felt that whatever they shared should not be revealed. This study strived as much as possible not to harm the respondents psychologically by not asking them embarrassing questions, or asking questions which may cause fear or anxiety.

This research adhered to the principle of voluntary consent where by all the respondents participated in this study willingly. This was done by sending official requests to all the respondents explaining them about the study and seeking their willingness to participate in it and they all accepted. Finally this study is going to faithfully disseminate the findings.

3.8. Conclusion

The above mentioned methods have been used in data collection. This study by using these steps has been able to collect the relevant information which was required to find out whether the students in the catholic sponsored schools in Kitui central deanery are being formed to make morally right judgments for their actions. After the completion of the data collection, the final report has been compiled with the relevant information.

CHAPTER FOUR

RESULTS OF THE FINDINGS

4.1. Introduction

This section provides the results of the research findings. The views of the director of education and the TSC director of education are presented, followed by the teachers and finally those of students. The study collected mainly qualitative data and used content analysis. The main themes are identified and frequency of mentions analyzed. Narratives and figures have been used to present the findings.

4.2. County Director of Education and TSC county Director's opinion on moral education in secondary school in Kitui central deanery

County Director of Education and TSC Director in Kitui County were interviewed to seek their views on moral education in secondary schools in Kitui central deanery.

4.3 Importance of Moral Education for Secondary School Students

Both the County Directors of Education and TSC agreed that moral education is important for secondary school students in Kitui County. The respondents felt that moral formation is important for secondary school students since it lays a good foundation for their lives to grow as upright and responsible people. One interviewee said that *“Good future depends on good morals”* *“moral education instills a sense of responsibility and creates all round students, without morals all of us are nothing especially the young people”*

They also observed that moral education is very important for nurturing responsibility and integrity among the youth so that they may be reliable in the society.

4.4. Approaches in Place for Moral Education for Secondary School Students

Some of the approaches the respondents mentioned which are in place for moral education in normal curriculum implementation in the class and outside class outside class training include having guidance and counseling department in schools, religious unions, life skills lessons and participation in community services. One the respondents said that *“one of them is pastoral program of instruction, it is a requirement even in primary schools at least one lessons is allocated for moral education”* But the respondent went further to say that there is lack of enforcement of teaching pastoral classes and life skills and so in many schools this not properly implemented.

4.5. Consistence of the Approaches for Moral Education in schools

The respondents mentioned that the approaches used by teachers and schools for moral formation are not consistent. This is because there is no system in place to enforce this and ensure that moral education is implemented. The respondents also mentioned that few schools are engaged in community service and this is not well defined in most of the schools. The respondents further explained that lack of consistency in moral formation is as a result of over-emphasis on academic achievement alone.

4.6. Whether the Approaches in Place for Moral Education are Adequate

Both the County Directors of Education and TSC agreed that approaches used for moral education for secondary school students in Kitui central deanery are not adequate. They mentioned lack of enough trained and experienced teachers and lack of enforcement of life skills teaching in schools as shortcomings of the approaches used in moral education. They were opined that there is need to have more teachers posted in schools and trained on moral education implementation. They also felt there is need to have curriculum supervision officers and principals double their efforts in ensuring that moral education in schools is properly implemented.

4.7. Whether teachers are well equipped for Moral Education

The respondents had different opinions on whether teachers in secondary schools in Kitui central deanery were well equipped to form students morally. The TSC director of education of education mentioned lack of training, lack of moral values among some teachers as some of the ways that need to be improved. The county director of education said that *“teacher are equipped because during training all teachers undergo a course in ethics, it is not because they are not equipped but most of the teachers have their own commitment and they feel it is not their job.”*

The two directors were in agreement that one of the reasons why some of the teachers are ill-equipped to form students morally is because some of them are entangled in problems like alcoholism, drug addiction as well as their own family problems and the fact that there is no proper mechanism to rehabilitate them.

4.8. Principals and deputy principals opinions on moral education in secondary school in Kitui central deanery

This study also sought the opinions of principals and deputy principals on whether secondary school students in Kitui central deanery are being formed morally to make right judgment for

their actions. The study interviewed ten principals and ten deputy principals from ten catholic secondary schools in Kitui central deanery.

4.9 Importance of Moral Formation Training

All the principals and deputy principals interviewed in this study admitted that moral education is very important for secondary school students. They pointed out that moral education instills good values in students; it also enables students to excel after school and to help society and themselves in future. They also mentioned that moral education helps students to develop virtues to enable them overcome adolescence challenges. One of the interviewees said that *“moral education is important to students since it provides good foundation to them and nurtures them to be responsible in life.”*

They also said that moral education contributes also to academic excellence because students who are well formed are receptive and this disposition enables them to improve in their academic attainment.

4.2.0. Approaches for Moral Formation in the normal curriculum implementation

The study sought to find out some of the approaches which have been put in place in schools for moral education of students in the normal curriculum implementation. Most of the principals and deputy principals mentioned life skills lessons, CRE, and other subjects like history which have moral components are incorporated to train on good morals. They also mentioned that they encourage teachers to brainstorm on good morals during their normal class work. Classroom counseling during normal lessons and enforcement of school rules and regulation are among the approaches majority of the school have in place within the curriculum to teach and mentor students on good morals. They said that these approaches improve the discipline of students to avoid being violent, as well as being involved in problems like drugs and substance abuse among others.

4.2.1. Approaches for Moral Formation outside official classroom lessons

This study also sought to find out some of the activities which schools have put in place outside official classroom work to teach and mentor students on moral education.

The principals and deputy principals interviewed revealed that they relied on religious unions like YCS and CU, community service, guidance and counseling department, students peer counselors, clubs and societies, invitation of guest speakers to talk about morals, attending of masses for moral formation of students outside official classroom activities. One

of the interviewees said that *“my school has a strong guidance and counseling department headed by one teacher who is mandated with guiding the students morally. The school also invites guest speaker every term to talk to the students on good morals and we are doing well on moral formation so far”* The study however through prodding the interviewees found that the guidance and counseling is not effective since one or two teachers are assigned to counsel the whole school and all the sampled school had a population of over four hundred students. The study also found that most of the guidance and counseling masters are not trained in these skills, they only have the first degree in education and most of them have not undergone any training in counseling or in youth ministry. In many schools, this department is not properly supported by the school administration. Although some schools also mentioned community service, further investigations found that only a very small percentage of schools involve students in community service.

4.2.2. Consistency of the Approaches and Systems for Moral Education

The study found that majority of the principals and deputy principals interviewed indicated that the systems and approaches they use for moral formation keep on changing with time. The lack of consistency is purely because schools do not have a well thought out system of moral education in place which is programmed. This study also found that lack the inconsistency is as a result of lack of seriousness attached to moral education in schools because a lot of emphasis is laid on academic attainment. Lack of enforcement to implement moral education in schools was cited as also a key reason for lack of consistency in the approaches used by schools in moral education. One of the interviewees said that *“although life skills is in the timetable and is important for moral education, many teachers often substitute it for examinable subjects like physics and mathematics. Teachers are also not trained on implementation of life skills.”* Some interviewees mentioned that due to changing times and growing influence on students by social media they needed to change so as to conform to the challenges of the times.

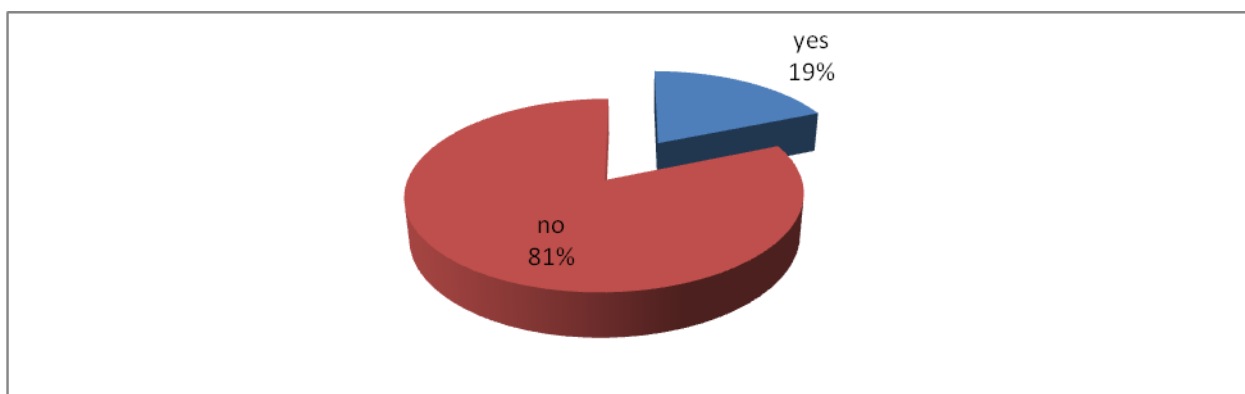


Figure 1. Illustrating Consistent of the Approaches and Systems for Moral Formation. These percentages which were arrived at after counting the respondents with divergent views on the subject show that majority of participant express the need to have consistent approaches to moral education in secondary schools in Kitui central deanery.

4.2.3. Whether the approaches and Systems for Moral Education were adequate

The study also sought the opinions of principals and deputy principals on whether the approaches put in place were adequate to form students morally considering the challenges they go through today. The respondents were further required to indicate what need to be done. The results indicate that majority of the principal and deputy principals interviewed felt that the approaches they used for moral formation were not adequate. Only a small percentage of them felt that the approaches they have put in place for moral formation are adequate.

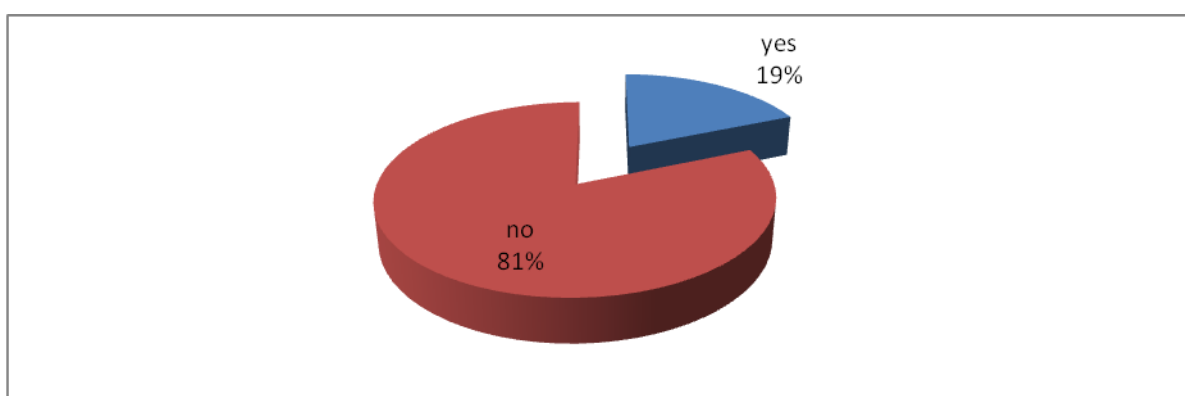


Figure 2. This diagram illustrates the view of teachers that the approaches being used schools are not adequate. These percentages were arrived at after counting the number of teachers who felt the approaches in moral formation in schools are adequate against those who felt they are not adequate. Most teachers therefore feel that there is need to have more approaches in implementation of moral education in secondary schools in Kitui central deanery.

Majority of the respondents indicated that there should be more support from the parents and the church in forming students morally considering the challenges they are going through today. They also indicated having trained counselors and having programs for capacity building of teachers on moral education as some of the things that need to be done to boost the moral education of students. Support from the parents was mentioned by all the respondents. The principals and deputy principals further suggested that students need more interaction with the clergy for spiritual guidance and mentorship. One of the interviewee said that *“the school has tried its best in moral education but the approaches are not adequate due to the changing times and technology.”*

4.2.4. Whether the Teachers are well equipped for Moral Education

This study sought the opinions of principals and deputy principals on whether the teachers were well equipped to implement moral education in the schools.

Moral formation process can only be successful when the people mandated with this responsibility are well equipped in this case teachers. The findings from this study revealed that most of the principals and deputy principals interviewed in this study were of the opinion that their teachers are not well equipped to deal with the moral education in schools.

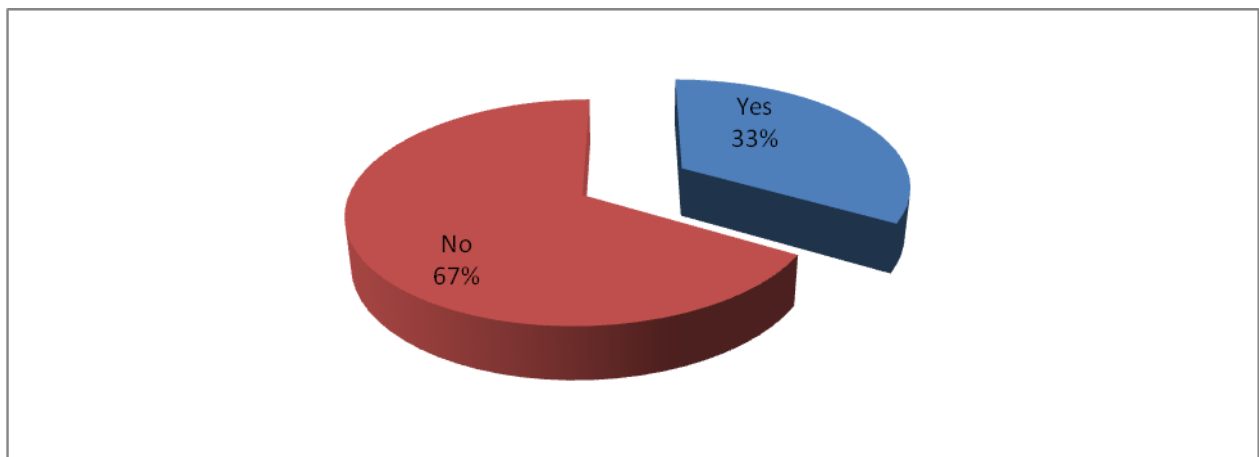


Figure 3. This figure shows the views of principals and deputy principal concerning whether teachers in Kitui central deanery are well equipped for moral education. Most of the teachers feel that teachers are not well equipped and more initiatives are required to build their capacity.

The respondents cited lack of training in counseling, lack of capacity building, teachers without moral values and lack of efforts in mentoring as some of the factors that incapacitated the teachers in moral education in schools.

4.2.5. Challenges Faced by Teachers While Implementing Moral Education

Teachers cited various challenges they face in implementation of moral education. The most common challenges cited by all the respondents are lack of professional counselors. Other most mentioned challenges include negative influence of technology, indiscipline among students, instability in students' families, immoral parents and teachers who are not good role models and as such they lack moral authority to teach students morals. One of the respondents said that "*Technology makes it easy for students to access bad content*". Another interviewee said that "*the community around school use students for drug peddling/engage in premarital sex*". One respondent said that "*The church leaders don't engage students quite often*" "*Some parents are not morally upright hence give bad examples to their children.*" "*We lack support from stakeholders especially parents and provincial administration*". The respondents also mentioned that some Pentecostal churches mislead students. For instance they mentioned that some Pentecostal church leaders mislead students who have discipline problems by saying it's the work of devil and they need deliverance and exorcism instead of helping them through disciplinary process and counseling them to refrain from base acts. The principals and the deputy principals are strongly opined that all religious leaders visiting schools need to be vetted by the sponsor of the schools and given written authority which should also be communicated to schools.

4.2.5. Student's Opinions on Moral Formation in Secondary School in Kitui Deanery

This study conducted focus group discussions with the students from the catholic sponsored schools in Kitui deanery to find out if secondary school students in Kitui central deanery are being formed morally to make right judgment for their actions. The study findings are presented below.

Importance of Moral Education

The students were asked if they thought it was important for students to be taught as well as being helped to behave and act responsibly. The results indicate that all the students felt that moral formation is very important for secondary school students.

Some of the reasons which participants mentioned why they felt moral education was important include; it helps to mould good behaviour among students. Participants mentioned that moral education is important in moulding good behaviour which will ensure that students become responsible citizens in future. One of the participants from St. Thomas Aquinas Kalawa Boys said that "*Moral education is important because it can mould one to*

grow in the right way”. Another participant from the same school also mentioned that “*Moral education is important because it helps students to behave in the right way*”

The participants also mentioned that moral education is important because students are taught how to interact with the society out of school life. A participant from Katheka boy’s secondary school said that “*moral education is important because it helps students to behave and act responsibly and as a mature people.*” Another participant said that “*moral education is important since through it students can be taught and helped on how to act responsibly in the society*”.

The participants also mentioned that moral education is essential since it helps students overcome the peer pressure and adolescence crisis. A participant from St. Angela’s girls mentioned that “*moral education is important because when students are left alone they will mislead each other*”. The participants further highlighted that moral education instills self drive that prepare the students for future responsibilities. Finally, the participants mentioned that moral education enables students to excel outside school.

4.2.6. Efforts Put by Teachers in moral education.

This study sought to find out whether teachers put a lot of efforts in training students on how to behave morally and act responsibly. Here a lot of efforts is used to mean if moral education is taught at least weekly or it’s incorporated in lessons as well as extra-curriculum activities. The results indicated that majority of students felt that teachers didn’t put a lot of efforts in training on how to behave morally and act responsibly.

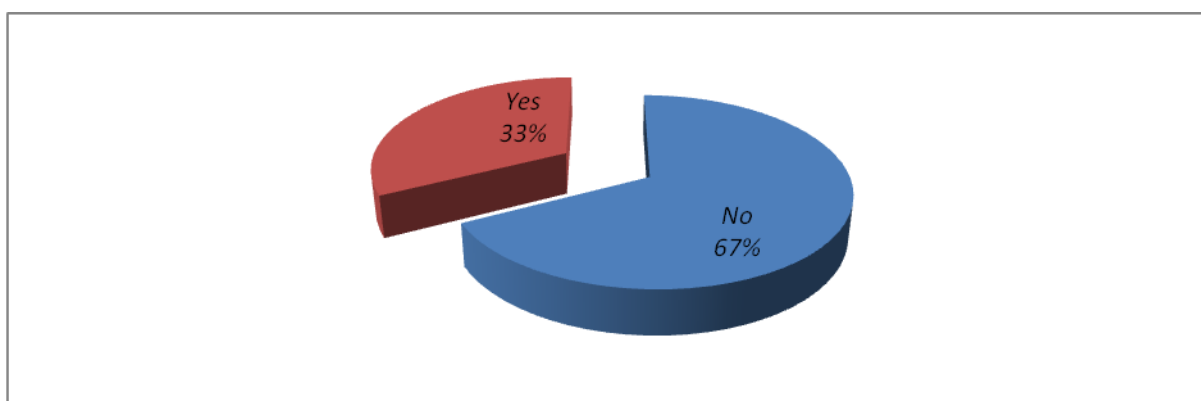


Figure 4 illustrating whether teacher put a lot of efforts in moral formation. Yes in this diagram represents those students who felt moral education is being properly implemented in their schools while NO represents those who felt moral education is being properly

implemented. This percentages where arrived at through counting the number of students holding different opinions on this matter.

Most students expressed that teachers are not making a lot of efforts to form them morally. They mentioned that teachers only rely on guidance and counseling, which some students felt that it is ineffective. Students felt that guidance and counseling is done at group level and students are never given opportunity to interact with counselors at individual level and share their personal problems. The response that best describe this was mentioned by a participant from St Angela's girls secondary school, *"teachers don't go to individual levels they talk to us in groups during guidance and counseling"* another participants also said that *"teacher talk about time management instead of life issues"*.

The students also mentioned that their teachers focus more on academics, but do very little in moral education. One participant from St. Angela's girls said that *"teachers are really trying but as for me not much of it, they only advice us don't do this, do that, they go to an extent of advising us generally but when you are booked and get into problems they don't try to understand us."* Another participants also said that *"teachers are trying to instill discipline but they don't approach it from the other perspective of life, simply because we have the ranking of the most disciplined and the worst disciplined student and you find that if you are the most disciplined and in class you have not performed well, they make remarks like you are disciplined and not performing well so what is it for? So they discourage you and then we decide let us perform in class and be indisciplined."*

The students further mentioned that some teachers are bad role models to the students. Particularly they mentioned teachers who get drunk after school have no morals themselves to guide the students. Students also mentioned that some teachers cannot be trusted with information. They said that they can't confide in some teachers since they reveal their secrets to other teachers. One participant from St. Ursula's girls said that *"sometimes you find that students have problems which they fear to share with their teachers because they can't trust them"* The students also mentioned that teachers only punish students but don't guide them in the right manner. Students expressed dissatisfaction that their teachers rely on external speakers so much and they do very little themselves. One participant from Muthale Girls said that *"our teachers rely very much on inviting external speakers but we need teachers who are*

near us who can journey with us and tell us when we are doing well on issues we have handled together and when we are not doing well.”

4.2.7. Ways used by Teachers to train on good Morals

The study investigated some of the ways teachers use in training students on good morals in and outside class. The findings revealed that in all the school which participated in this study that teachers use guidance and counseling. Apart from guidance and counseling teachers further use life skills lessons, clubs and societies in schools, school rules and regulations, students peer counselors, special meetings referred to as “Kamukunji” among others to train morals. One participant said that *“teachers use peer counselors to guide other students”*. Although this method is used in many schools, most students expressed lack of trust in confiding in peer counselors. A participant from St. Angela’s girl’s secondary school remarked that *“we don’t trust peer counselors so much because once you discuss your problem with them they do not keep the secret.”*

A student from Katheka Boys further said that *“teachers before they commence their lessons, they give us talk and guide us on how to live and behave responsibly in school and out of the school. They also guide us in our studies and on how to take care of the school property”*. Another participant said that *“our teachers also put up principles and rules that are to be followed by students. There are punishments for those who don’t obey and have bad morals and this has helped to streamline students”*

One of the participant also mentioned that *“We learn how to be orderly, sitting properly, cleaning and relating well as desk mates”* The study also found that some teachers teach students responsibility like how to dress decently as well as integrity in examinations by discouraging them from copying exams. Further the study established that some teachers train students on relationship skills.

This study revealed that in some schools especially the ones with good culture teachers are making some efforts although this does not happen with all teachers and it’s not properly programmed. In schools which don’t strong culture and most of these schools have been involved in unrests, teachers do very little in relation to moral education. Counseling which is the common method used is also not well approached and thus it does not help students much. A student from St. Angela’s girls remarked that *“the approach to guidance and counseling is not friendly. Some teacher quarrel us in the name of counseling and thus we don’t feel helped.”*

This clearly shows that most the approaches teachers are using in moral formation are not effective in forming students. The study therefore proposes that teachers need to change their approaches so that they may effectively form students.

4.2.7. Consistency of moral education.

The study sought to find out whether moral formation is done to all students consistently or efforts are put only to students in problems. The results showed that in most schools, only students in problems are subjected to intensive moral training. The study found out that moral education is not systematically administered to all students but it is concentrated to the groups or individuals who have discipline problems. A participant said that “*our teachers mostly talk about morals when one has problem but they rarely help us on how to avoid getting into these problems.*”

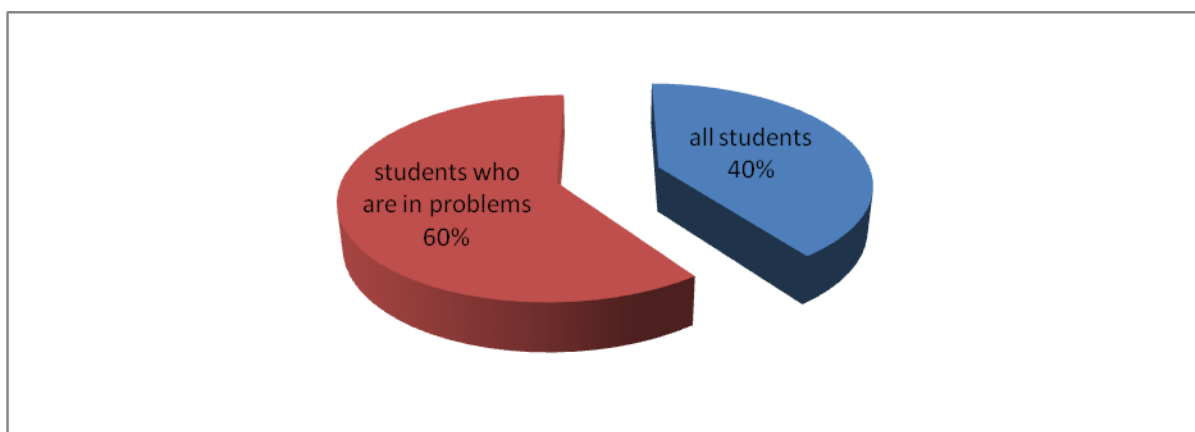


Figure 5 Illustrates student’s opinions that moral formation is not consistently done to all students but it is done mostly to students who have discipline problems.

4.2.8. Frequency of Moral Education

The study also sought to find out how often teachers talked to students about good morals and responsible behavior. Participants were required to cite examples of places and occasions teachers use to talk about moral. The results show that the majority of the participants indicated that moral formation talks were held on few occasions like once per term and not in programmed way. The small percentage especially those who come from school with rich culture affirmed that there were programs for moral education for students every week. One participant said that “*we have guidance and counseling representative in each and every class but students rarely go; they are always available if we have issues.*” Another participant said that “*peer counselors go to the meeting with the teachers that when they come and talk*

to us about morals” This study revealed that the occasions when teachers talk to students about morals are not many. They concentrate a lot talking about studies and time management.

4.2.9. Whether Teacher Are Doing Enough to Teach And Mentor Students

The students were asked to give their views on whether their teachers are doing enough to teach as well as to mentor them to avoid bad behaviours like violence, drugs, premarital sex, abortion etc. Enough here is used to determine frequency. If moral education is done weekly or incorporated in all curriculum and extra-curriculum this is taken as enough efforts.

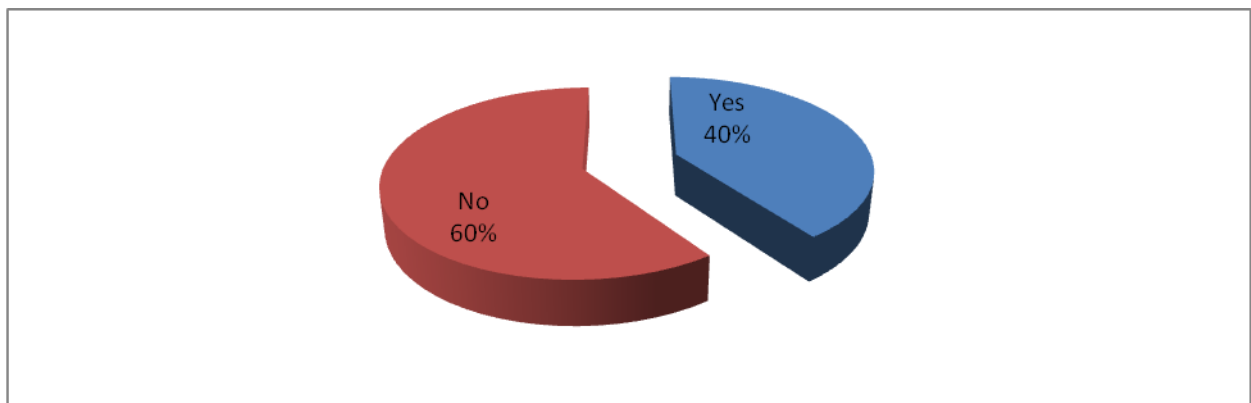


Figure 5 Illustrating Whether Teacher Are Doing Enough. Most students responded NO showing that they felt teachers are not putting enough efforts to teach moral education.

The findings in the figure above indicate majority of the participants felt that their teachers are not doing enough to teach and mentor students to have good morals. They mentioned that mentorship program in their school is not done properly and that their teachers put more focus on syllabus coverage. The participant also mentioned that teachers only reprimand and punish affected students other than correcting them. One participant said that *“our teachers don’t mentor students; they just expel or suspend affected students which does not help them. The students are not guided after they return from suspension”*. The participants also mentioned that their teachers mostly focus on indisciplined students only.

On the other hand, some of the participants agreed that their teachers are doing enough to teach and mentor on moral education. Some of the efforts they mentioned their teachers put in mentoring students include; teachers ensure students understand repercussions of premarital sex and drugs and substance abuse; they also use educative quotes to guide students through Guidance and counseling and through life skills lessons.

The study in conclusion comparing the two groups of students authoritatively established that a big number of students feel that teachers are not doing enough to mentor students morally hence the need to improve.

4.3.0. What needs to be done by Schools to Enhance Moral education

The participants mentioned a number of things that need to be done to enhance moral education in the school. Among the approaches which students mentioned include; the need to use trained counselors for guidance and counseling departments, one on one guidance and counseling between students and teachers, inviting more guest speakers in school, involvement of parents and church leaders in guiding and counseling. The students noted that teachers need to come with mechanism to forestall problem instead of employing reactive mechanisms when students are already in problems. They also mentioned that affected students should be shown effects of their activities as well as being guided with love and understanding to come out of their difficulties. For instance, one participant said that *“teachers should approach the guidance and counseling on a one to one basis other than using collective guiding and counseling. Students should be allocated teachers to guide them throughout their stay in school”*. Another participant noted that *“teachers only come to guide us whenever there is a problem which is not effective they should prevent the problem other than to try and cure when it is too late”* Generally students feel that teachers should have a more personal relationship with students so that they may help them out of their problems as well as forestalling their problems.

4.3.1. Comparison of opinions on moral education from students in two categories of schools: (Schools with good culture and traditions and schools which have been experiencing unrests).

The students in two different categories of schools gave opinions through focus group discussions which have similarities and differences depending on the culture of the schools as well as the how the leadership of the schools approached moral education.

Some of the similarities among the two categories of schools are that the students in both schools affirm that moral education is very important because it moulds student's behaviour while in school and also prepares them for future life outside the school. In both schools although the moral implementation has different approaches, students feel that teachers need to put more efforts so that moral education may be effective in shaping their lives. In both

categories of schools teachers have various approaches to moral education but intensity and seriousness of the approaches differ from school to school.

Students in the two categories gave examples of teachers who are not good role models to them and therefore they felt that they lack moral authority to mentor them. The students expressed low levels of trust to some teachers whom they feel that they don't respect confidentiality once they share information with them. Lack of programmed and consistent methods of moral education is lacking in both categories of schools. Students in both categories of school feel that guidance and counseling is not very useful when it is done at group level. Their wish is that there should be two approaches to guidance and counseling whereby there group therapy and then students are given opportunity to see the counselors individually. Finally students in the two categories of school would like more efforts put in implementation of moral education. They propose having more trained guidance and counseling teachers as well as involving parents and church leaders in moral formation of students.

The two categories of schools have differences in their approach of implementation of moral educations. The schools with strong tradition and culture have more programs of moral education compared to the school which have experienced indiscipline. A good example is some schools with good traditions have chaplaincy services which are lacking in other schools. Students in schools experiencing unrests frequently feel that most teachers have negative attitude towards students unlike in the stable schools where most teachers affirm students most likely because schools in this category enroll bright students. In some cases schools which have good traditions and culture are slowly losing the moral culture and drifting to working academic attainment alone. The stability of these school is therefore not because of structured moral education but programmed academic lessons which keep students busy throughout.

Students in schools with strong culture and traditions are more exposed than the ones who come from schools with discipline problems. This exposure is as a result of the levels of the schools because they are either national schools or extra-county schools owing to many years of their establishment. Senior education officers and religious leaders often visit these schools to talk to students unlike the other category of schools where often these officials visit to solve disciplinary problems.

The personal touch between teachers and students in the stable schools is minimal because the ratio between students and teachers is low since these schools have high students enrolment compared to the other schools. Because of the big numbers it might be difficult to recognize some discipline problems.

The rate of students drop out in schools experiencing unrests because of exclusion from schools due to discipline problems as well as pre-marital pregnancies is high compared to schools with good culture and traditions. Finally students in stable schools are more focused in studies and careers unlike the students from unstable school who are dissuaded from their academic focus by focusing on relationships and negative peer pressure.

4.3.2. Conclusion

The findings of this study have revealed that all informants of the study from county directors of education, principals, deputy principals and students unanimously agree that moral education is very important for secondary school students. They all agree that moral education should be properly in secondary schools to help students be responsible and ensure that they make right judgment for their actions. The study however has found out that moral education is not being properly implemented in schools. This is because most schools are putting more emphasis on academic attainment as opposed to holistic formation of students. The study has also found that secondary schools in Kitui central deanery do not have consistent programmes for moral education; teachers are not enough and they are equally not well equipped to implement moral education. There is no enforcement system to ensure that moral education is properly implemented. There is urgent need therefore to change the approach to moral education so that holistic education for secondary school students can be achieved.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

5.1. Introduction

This section presents a critical interrogation of the findings from this study. The findings are analyzed in line with the objectives of the study as well as suggesting areas where schools need to improve on in implementation of moral education.

5.2. Critical discussions of the finding

All participants in this study have accentuated the fact that moral education is of paramount importance to secondary school students. They have emphasized that moral education should be taken seriously in secondary schools since it helps students to make right judgments with formed and informed conscience. These findings are in line with Aristotle's thought in NE 11. V1, 1144b, 30, that it is not possible in the strict sense for a person to be good without practical wisdom or moral virtues. Maritain (1967) says that the aim of education is to guide a man in evolving dynamism through which he shapes himself as human person armed with knowledge, strength of judgment and moral virtues. Although school stakeholders know the importance of moral education, this study has shown that the implementation of moral education has not been given the emphasis it deserves in schools. Many schools are concerned with academic results alone. The competition approach to education which secondary schools have taken in Kenya is failing to meet the holistic formation which the Kenyan government envisions for her children. The deliberate bend to emphasize the cognitive domain at expense of psychomotor and affective domain of education is detrimental to the growth of children. It is imperative therefore for education stakeholders in Kitui central deanery to embark on coming up with systematic and consistent programs of implementing moral education which will equip students with capacities to make right judgments in their lives in order to readily choose what is good and avoid what is evil.

Schools in the central deanery of the catholic diocese of Kitui have different approaches to moral education. Some the approaches which the schools have been using include; life skills, guidance and counseling sessions, religious union forums, and students peer counselors, clubs, societies and community service. Some schools with well-established culture and traditions have chaplaincy services. If these approaches are well used in the schools, they would contribute very much in the implementation of moral education. The most interesting

aspect is that most teachers know what they need to do to implement moral education in schools yet they do not do it. Principals and teachers need to take moral education as their key duty if they have to succeed in forming students holistically. This inconsistency in implementation of moral education in secondary schools is as a result of failure of teachers to own up programs of moral education as well as lack of enforcement of moral education programs from the ministry of education. One of the directors of the ministry of education clearly stated that they do not have an enforcement structure to ensure that moral education is implemented in schools. The government of Kenya as well as parents and key education stakeholders should ensure that moral education in secondary schools is implemented so that schools may continue to produce both intellectually endowed and morally upright citizens.

Parents in secondary schools in Kitui central deanery are obsessed with academic attainment and they equally exert a lot of pressure on teachers to ensure their children perform well academically and they are less concerned about student's moral education. Parents and teachers association meetings are dominated by discussions which revolve around infrastructural development and motivation of teachers. Rarely do PTA and BOM meeting have an agenda on moral formation of students. School should replicate family values. According to Isaacs (2000), a school is not a natural organization: it is a man-made cultural organization; by providing culture that supports parents in training their children. It is wrong therefore for parents and other school stakeholders to be concerned with one realm of education which is intellectual development. Since parents are the primary educators, they should be concerned with children's development in virtues, good habits as well as practical wisdom. This approach will ensure that the students develop in all realms of education and hence they become reliable and responsible citizens.

Apathy towards moral education has resulted in the current problems of perennial indiscipline schools are facing today which have resulted not only in regular disruption of learning but also in wanton destruction of property. According to Hufford (2008), education should be an ennobling, empowering, transforming and liberating process. Education in Kenya should therefore shift from a certificate focused education to all-round education which equips students with different skills in all aspects of life. The government as well as other school stakeholders should prioritize moral education and put enforcement structures through the school principals to ensure that it is properly implemented in schools. The PTA and BOM meeting should always have an agenda in their meeting on spiritual and moral

formation of students. This will ensure that they will constantly track the programs of moral formation of students.

Teachers in secondary schools in Kitui central deanery are not well equipped to form students morally. The participants in this study mentioned that most of the teachers are not trained in professional counseling. Some cited that the morality of some teachers is not good and thus they are not good role models. Some teachers are deeply entangled in moral and social problems and they have not been helped out of these problems. The ministry of education lacks programs for rehabilitation of teachers who are in moral and professional crisis. They further cited lack of capacity building of teachers in the area of moral education. Teachers should be trained to understand their responsibility of being critical intellectuals who can interpret different situations and guide students in making right judgment for their actions. Hufford (2008) reinforces this by saying that teachers should be educated to use their future classrooms not just to dispense the official testable knowledge, not to just conform to standardized expectations but also to question the basis of expectations. This will ensure that teachers will be able to give students critical balanced guidance they require in their lives.

Teachers in Kitui central deanery from this study do not put a lot of efforts in moral education of students. They concentrate much on academic attainment. Teachers are emphasizing so much on “dos” and “don’ts” to students without clearly explaining to them why they should do certain actions as well as why they should refrain from others. Principal and teachers in Kitui central deanery should take moral education as their responsibility and avoid over-relying on external speakers. There is need for teachers to be innovative in this area whereby they have regular programs of principal’s conference with students on morals as well as having other teachers take active role in habituating students in virtues. When formulating school rules and regulations, teachers should clearly explicate the merits of good acts as well as the demerits of base acts and their consequences. This will enable students to make choices from an informed perspective. Maritain (1967) gives affirmation to this when he says that what matters in educational enterprise is a perpetual appeal to intelligence and free will in the young mind, nothing should be required of a child without explanation and without making sure that the child has understood.

When teachers become bad role models because of being entangled in moral problems, this poses a serious impediment to their effectiveness in forming students. Teachers are supposed

to teach through their exemplary life of integrity. Majawa (2014) notes that a teacher can be blind, deaf, dumb, lame or poor, but the society falls in love with him and looks up to him for guidance through his exemplarity of teaching from his warm heart, spiritual and intellectual acumen. A lot of efforts should be put form teachers and preserve their integrity. The government of Kenya should work in liaison with other stakeholders to ensure that teachers constantly undergo capacity building on moral education. The government should equally work with other stakeholders to have rehabilitation for the teachers who are in moral crisis.

Most of students expressed dissatisfaction that once undisciplined students are suspended, after coming back to school, they are never properly guided on how to behave well and reform. This study observes that it is purely self-deception for teachers to believe that the panacea to undisciplined students is suspension. Schools need to come up with a clear structures especially using the guidance and counseling as well as the chaplaincy office to journey with students after suspensions so that they may fully reform and become responsible. This approach is in tandem with Aristotle's view that education is helpful in the goal of pursuing a virtuous life (politics, 1338b 31). Once students who have discipline problems are properly guided, they will refrain from bad habits and pursue virtuous life.

The study found that there are several challenges which teachers face in the implementation of moral education in schools. These challenges include; lack of professional counselors in schools, influence of media, indiscipline among students, instability in students' family and immoral parents. Other challenges are that communities around the school involve students in drug peddling, mistrust between teachers and students, church leaders do not engage students often in spiritual guidance and mentorship. Some Pentecostal church leaders and some teachers who belong to these churches mislead students by not directing them well when they have discipline problems. Some give students the impression that they have been possessed by demons and keep on praying for them instead of helping them to face the disciplinary issues. Some parents and other key stakeholders like community around the school as well as some members of provincial administration are not supportive to the schools in their efforts to implement moral education.

This study observes that if teachers are to succeed in moral formation of students in secondary schools, they need unwavering cooperation from all stakeholders. This cooperation should supplement teacher's efforts in inculcating virtues in students so that they may

prudently make right decisions in their lives. The ministry of education should as a matter of policy post well trained guidance and counseling teachers in the schools as well as have constant capacity building programs for them in order to enhance their efficiency in moral education. In order for the guidance and counseling teachers to be effective in their work, they should be given less teaching workload or not be given teaching responsibilities at all so that they may have enough time to handle student's issues.

Schools need to come up with parents' formation programs. These are programs which are aimed at training parents on the best ways of bringing up their children as well as training them their roles in education of their children. Some parents are non-supportive to school policies and some support their children when they are on the wrong. There are cases where some parents are trafficking drugs to students in schools and outside school too. This is a very high level of irresponsibility among the parents and it shows the urgent need for the schools to engage parents on their roles in contributing to the successful education of their children. The study observes that the fact that majority of the schools lack formation programs for the parents works against concerting efforts with all stakeholders for the formation of students. Parents who are bad examples to their students as well as those who support their children when they have committed offences in schools continue to undermine the efforts of forming students morally. This is why this study emphasizes the importance of schools coming up with parents' formation programs. Parents' formation program should accentuate the importance of parental involvement in improving educational outcomes in both intellectual and moral realms.

Students need more interaction with spiritual leaders for spiritual formation and mentorship. Many school sponsors lack close interaction with students because they take very long time before they visit schools. Many religious organizations have not given apostolate to the young people in schools the attention it deserves. Absence of close interaction between religious leaders and students has led to many students getting involved in devil worship and other cults which culminate in violence and immorality among students. Where possible all schools should have chaplains who take care of spiritual formation of both students and teachers to enhance their formation. The government needs to support them since they are providing invaluable services to the schools and the community at large.

In the light of the above discussions, it is clear that more efforts should be put in moral education in secondary schools in order to help students to grow into responsible and reliable adults. This study therefore suggests areas which schools need to improve on to enhance moral education.

5.3. Areas which schools need to improve on to enhance moral education

This study has established that most of the problems affecting students in Kitui central deanery are as a result lack of basic formation in moral virtues and practical wisdom. Many cases of discipline problems have been connected with lack of self-control as well as lack of proper deliberations on issues before taking actions.

For schools to achieve holistic education of students, the four cardinal virtues which are prudence, temperance, fortitude and justice should be a key component of students' habituation. According to Steadman (2011), the cardinal virtues are those habits of character which are primary in guiding individuals towards the 'golden mean' in a particular situation. When students are formed to appreciate cardinal virtues in their lives they will be able to take pleasure in right acts and be pained by base acts. This will highly reduce the incidences of violence, acts of irresponsibility and wanton destruction of property which has been witnessed in Kenyan schools.

School rules and regulations is a key avenue which schools can use to enhance moral formation among the students. The institution's code of conduct gives direction of behaviour once it is internalized by students. It inclines them to behave in a certain way and becomes part of their life. The school's code of regulation should amplify the morals which the schools wish to reinforce. According to Aristotle, by setting minimum standards of conduct, the law provides requisite amount of coercion essential for man to conquer his actions and act virtuously (NE 11, 1107 9b).

Schools have a big window of opportunity to inculcate virtues in students using sports. Gymnastics and sports like high jump can be used to teach students fortitude. Games like volleyball rugby can be used to teach determination. All games and sports have a lesson to teach. Arnold (2001), argues that sports when seen as a human practice is a form of moral education, in particular the virtues which help characterize and sustain sport and practice are central to the moral lesson which needs to be transmitted to the learners. He further notes that

all sports in the context of educations should aim at achievement of internal goals rather than external ones. Many sporting forums for secondary schools if properly used can be opportune avenues for forming students to avoid vices like drugs and substance abuse as well as violence in schools.

Involvement of students in community service is another method schools can use in moral education. When students are involved in community service they learn to get out of themselves and reach out to the other people. According to Kristjansson (2007), the modern method of moral education which comes close to the Aristotelian description and which is presently our concern is cultivating generosity in students through community service. Through community service, the child is exposed to real life experiences and is instructed to act virtuously in a given situation. Community service has a lot of moral and psychological effects on the student. Apart from the impact it has on individual student, it also improves the relationship between the school and the neighboring communities. “Despite considerable anecdotal evidence to indicate that community service can bring about desired results, it remains a non mainstream method even in character and citizenship education. Since service learning requires more efforts than reading a moral story in class, teachers need to devote more energy to organize community service” (Kristjansson 2007).

This study found that mentorship of students does not take place in most of the schools. Mentorship is a good approach which schools can use to form students to acquire both moral virtues and enhance their academic attainment. All school staffs both teaching and non-teaching staff should be involved in moral education of students. Students should be assigned mentors with programmed days of meetings to evaluate their progress. Rose (2004), argues that the main role of moral education is to expose its target group to specific attitudes, lifestyles and outlooks and in particular, to individuals in which these lifestyles are embodied. Schools therefore need to take students mentorship seriously for this will be instrumental in forming them to acquire good attitudes and virtues and therefore reduce the perennial discipline problems in schools today.

Weissboard (2011) says that educators influence on students moral development is not only by being a role models but also by improving their relationship important as with students day by day; their ability to learn and admit from their moral energy and their generosity should help students generate moral thinking without shying away from authority. This

argumentation is right since in many schools, the relationship between teachers and students is not cordial. More often in many schools, students relate with their teachers from the perspective of fear of authority. This leads them to shying away from sharing their personal issues with their teachers due to lack of trust and they end up venting their problems through irrational ways like burning their schools.

Schools need to come up with ways of creating conducive environment for interaction between students and teachers. Teachers in Kitui central deanery should appreciate that learning is about creating relationships and students rarely learn from people they don't like. Teachers equally need to be disentangled from their personal crisis so that they may be in position to help students. Association for supervisors and curriculum development (1988) to this effect recommends that schools should establish clear expectation of teachers and administrators regarding their roles as moral educators. This remains critical because if teachers do not pass the test of being good moral educators, then it will be quite difficult for them to help students to attain moral development since they cannot give what they do not have.

5.4. Conclusion

The discussions on the findings have succinctly shown the gaps in implementation of moral education in the schools. This should inform school stakeholders to realize that pure academic formation devoid of moral formation is inadequate education if the future of the young people is to be taken seriously. If schools adopt some of the suggested approaches to moral formation, this will help in reducing the moral and discipline problems among the students.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1. Introduction

This chapter is a brief summary the study. It has provided summary, conclusion and recommendations from the study.

6.2. Summary of the study

The main concern of this study has been to do a critical analysis of how moral education is being implemented in Kitui central deanery. The study sampled ten catholic sponsored secondary schools in the central deanery of the catholic diocese of Kitui to precisely find out that if students in these schools are being educated morally to make right judgment for their actions.

The introduction section highlights the challenges facing young people in schools which include violent unrests, radicalization, drug and substance abuse, perverted sexual behaviors among others. These problems are clear indicators that there is something wrong in the education system. This section underscores the fact that right education ensures that students are formed both morally and intellectually. Based on the Aristotelian concept of moral education, this study has shown in literature review that holistic education involves intellectual formation as well as habituation into moral virtues.

This study has raised concerns that most school administrators are expending a lot of energy handling student's discipline problems as opposed to meaningful formation and development endeavors. The findings of the study have shown the main cause of this problem is the glaring shift of focus from holistic education to academic competition.

Tied to the first objective, the study found that students, teachers, and all other education stakeholders accentuated the fact that moral education is of paramount importance to secondary school students. All participants in this study have emphasized that moral education for secondary school students should be taken seriously since it helps them to be at a position to make right judgments with informed and formed conscience.

This study in relation to the second objectives has shown that most schools in Kitui central deanery have various approaches and system for moral education. Some of the approaches that have been put in place include life skills, guidance and counseling, religious union forums, students peer counselors, clubs and society and community service. All participants in this study unanimously agreed that the approaches which the schools have put in place for moral education are inadequate. Despite having these approaches in place, the study found that these approaches are not consistent and they are not enshrined in the schools culture. This lack of consistency is attributed to the fact that most school do not attach a lot of importance to moral education, on the contrary most of the efforts are directed to academic competition. According to this study this inconsistency again is as a result of lack of rules which enforces implementation of moral education both at school level as well as from the ministry of education.

The study has reliably found that the approaches which schools have put in place are inadequate; it has suggested areas which schools need to improve on so that they may properly improve moral education. Teaching the four cardinal virtues to all students will be important. This will help students when making decision in particular situations to be objective and have a bent towards the golden mean. School code of regulations should always amplify the morals which the school wishes to reinforce. This study further suggests that use of sports, community service, mentorship programs as well as parents formation programmes will come in handy in improving moral education in secondary schools.

The study proposes that schools need to widen their horizons in their approach to moral education. By applying different approaches to moral education, schools will be in a position to surmount problems which have been affecting students due to lack of proper implementation of moral education in secondary schools. By embracing holistic approach to education which involves combination of academic formation, intellectual and moral virtues, schools will be in position of producing all round students who are going to be reliable in the society.

6.3. Conclusions from the study

Having looked at different facets of moral education in the schools coupled with the actual situation on the ground, this study makes the following conclusions;

Although all education stakeholders affirm the importance of moral education for secondary school students, it is not being properly implemented. This study concludes that schools in Kitui central deanery need to put more efforts in implementation of moral education. If secondary schools put in place good programs for moral education in curriculum and co-curriculum activities, this will reduce the problems of indiscipline and immorality which many secondary schools in Kitui central deanery have been experiencing.

The study concludes that the Kenyan government has not put in place systems to enforce moral education in secondary school. This is purely left at the discretion of school administrators. This is one of the key factors which have led to negligence of moral education and emphasizing on academic formation alone. The study therefore concludes that there is urgent need for the government of Kenya to come up with a system to enforce moral education in secondary schools.

This study has also established that most of the school stakeholders ranging from teachers, BOM and PTA members and sponsors have not prioritized moral education as important component of forming students in secondary schools in Kitui central deanery. There is very little in their deliberations during BOM and PT meetings which touch on moral education. This has highly impacted negatively on improving the standards of moral education in secondary schools. This study therefore concludes that there is need for Principals, PTA, BOM, and school sponsors to take moral education implementation as a key priority in secondary schools in Kitui central deanery.

Finally this study concludes that teachers are not properly trained to implement moral education in secondary schools. A specific area of guidance and counseling which is very important in forming students morally is not being properly implemented in most of the schools. This is because most of the teachers in this department are not trained and those who have been trained have huge teaching workloads thus impeding them from properly executing these duties. This means most of the students with problems in these schools remain unattended. This study concludes that schools, the government of Kenya and sponsors should seriously invest in training teachers in guidance and counseling as well as having continues capacity building programmes for all teachers in the area of moral education.

6.4. Recommendations

Based on the findings, this study recommends the following;

1. This study recommends that the ministry of education should come up with the policy on mainstreaming moral education in both curriculum and extra-curriculum activities. Mainstreaming means that moral education will be incorporated in all subjects as well as in games and sporting activities in the school.
2. The government should come up with a system of enforcing the implementation of moral education in schools to ensure uniformity in moral formation in both public and private schools in Kenya.
3. Principals and teachers in secondary schools in Kitui central deanery should take moral education as one of their cardinal responsibilities in the schools and they should rally different stakeholders to support them towards achieving this goal.
4. This study recommends that every secondary school should have at least two trained guidance and counseling teachers who should be given less teaching workload so that they may concentrate in handling student's moral issues.
5. The catholic diocese of Kitui in collaboration with principals from Kitui central deanery should come up consistent capacity building program for teachers so that they may be equipped with requisite skills for implementing moral education.

Recommendations for further study

1. How training of teachers influence their attitudes towards moral education.
2. Factors influencing high dropout cases of the girl-child from school in Kitui central deanery.

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APPENDICES

Appendix 1: Interviews schedule one, County directors of education and TSC director

INTERVIEW SCHEDULE FOR THE COUNTY DIRECTOR OF EDUCATION AND TSC DIRECTOR

Thanks you for accepting to grant me the opportunity for this interview. This interview seeks your views with an aim of establishing whether students in catholic sponsored schools in Kitui Central Deanery are being formed morally to make right judgment for their actions.

1. Kindly introduce yourself.
2. What comes to your mind when one talks about moral education? Do you think it is important for secondary school students?
3. Describe some of the approaches which have been put in place in schools for moral education of students within the regular curriculum implementation?
4. Elaborate on the systems which schools have put in place for moral education of students outside the classroom activities?
5. In your own opinion are these activities consistent or they are constantly changed?
6. In your own opinion, do you think these approaches are adequate to form students morally considering the challenges they are undergoing through today? If no what do you think needs to be done?
7. Do you think teachers in secondary schools in Kitui central deanery are well equipped to form students morally?

Thank you for your time and may God bless you.

Appendix 2: Interview schedule for Principals and Deputy Principals

INTERVIEW SCHEDULE FOR PRINCIPALS AND DEPUTY PRINCIPALS OF SECONDARY SCHOOLS IN KITUI CENTRAL DEANERY

Thanks you for accepting to grant me the opportunity for this interview. This interview seeks your views with an aim of establishing whether students in catholic sponsored schools in Kitui Central Deanery are being formed morally to make right judgment for their actions.

1. Kindly introduce yourself.
2. What comes to your mind when one talks about moral education? Do you think it is important for secondary school students?
3. Describe some of the approaches that your school has put in place for moral education of students in the normal curriculum implementation?
4. Elaborate on the systems that your school has put in place to form the students morally outside the official classroom activities?
5. In your own opinion are these approaches consistent or are they just keeping on changing?
6. According to you, are these approaches you have put in place adequate to form students morally considering the challenges they undergoing through today? If no, what do you think needs to be done?
7. In your own opinion, do you think teachers are well equipped to form students morally?
8. What challenges do teachers face while implementing moral education among the students?

Thank you for your contribution, God bless you.

Appendix 3: Focus Group discussion

FOCUS GROUP DISCUSSION

Thank you for accepting to be part of this focused group discussion. We really appreciate your willingness to participate.

- a. Introduction... the moderator and the participants to make introduction
- b. Ground rules
 - We would like everyone to participate
 - There is no right or wrong answers in this discussion
 - What is said in this room remains confidential
 - We will be recording the discussion for the purpose of quality analysis

Discussion Themes

1. What comes to your mind when one talks about moral education? Is it important for secondary school students?
2. Discuss whether your teachers are committed in training students on how to behave morally and responsibly.
3. Which ways do your teachers use to train you to have good moral behavior as well as acting responsibly in and out of class?
4. Elaborate if this happens to all students or is it done only to students who are in problem?
5. How often do teachers talk to students about good morals and responsible behavior? Kindly cite and example of places and occasions they use to talk about this?
6. In your own opinion, do your teachers put emphasis in mentoring students to avoid bad behaviors like violence, drugs, premarital sex, abortion etc?
7. If no, what more do you think needs to be done.

Thank you and God bless you for your kind participation and contribution.

Appendix 4: Strathmore Letter: Request to conduct research



Strathmore
UNIVERSITY

To Whom It May Concern

21st March 2016

Dear Sir / Madam,

RE: REQUEST TO CONDUCT RESEARCH: Fr Julius Muthamba (S. N^o 79131)

This is to confirm that Fr. Julius Muthamba is a second-year student of the Master of Applied Philosophy and Ethics at Strathmore University.

To complete his Masters he is required to write a dissertation applying the knowledge and skills she has acquired.

His dissertation is titled "*A study to establish whether secondary schools students in Kitui Central deanery are being formed to make morally right judgements for their actions*" and requires him to interview some people under your care. We shall be grateful for any assistance you can give him

He and the university commit to follow all confidentiality regulations and is ready submit the findings to your institution's management before publishing or disseminating them.

We hope that his research will benefit your institution, management and staff.

We shall appreciate any assistance given to him

Yours truly,

DR. JOHN BRANYA

Director, Master of Applied Philosophy and Ethics

Ole Sangale Rd, Madaraka Estate. PO Box 59857-00200, Nairobi, Kenya. Tel +254 (0)703 034000
Fax +254 (0)20 607498 Email admissions@strathmore.edu www.strathmore.edu

Appendix 5: Research Interview permission letter, County director of Education

Catholic Diocese of Kitui

Education secretariat
P.O. box 123
Tel. 044-22621
Fax 044-22675/22899
Email: cdokeducation@dioceseofkitui.org
Kitui, Kenya, E. Africa

23rd March 2016

The County Director of Education
Kitui County
P.O. Box 1557 – 90200
KITUI

Dear Sir,

**RE: REQUEST TO CARRY OUT RESEARCH IN TEN CATHOLIC SPONSORED
SECONDARY SCHOOLS IN KITUI CENTRAL DEANERY.**

Greetings from St. Augustine's Secretariat.

I write to inform you that, I am carrying out research on moral education in schools. This is in partial fulfillment for the award of Masters Degree in Applied Philosophy and Ethics in Strathmore University.

This research will involve interviewing of principals, deputy principals as well as conducting focused group discussions among the students. The aim of the research is to find out if Secondary School students in Kitui Central Deanery are being formed morally to make right judgment for their actions.

These schools are:

1. Muthale Girls Secondary school
2. St. Charles Lwanga Boys Secondary school
3. St. Matthias Mulumba Matinyani Boys
4. St. Angela's Girls Secondary School
5. St. Ursula Girls Secondary school
6. St. Thomas Aquinas Boys Secondary School, Kalawa
7. St. Thomas Aquinas Boys Secondary School, Katheka
8. St. Monica Mulutu Girls Secondary School
9. St. Peters Nzambani Boys Secondary School
10. St. Johns Kwa Mulungu mixed secondary school

Thank you and May God bless you.

Sincerely Yours,

Rev. Fr. Julius Muthamba
Diocesan Education secretary



Appendix 6: Research Interview permission letter; Bishop Anthony Muheria

Catholic Diocese of Kitui

Education secretariat
P.O. box 123
Tel. 044-22621
Fax 044-22675/22899
Email: cdokeducation@dioceseofkitui.org
Kitui, Kenya, E. Africa

23rd March 2016

Rt. Rev. Anthony Muheria
Bishop of the Catholic diocese of Kitui
P. O. Box 119 – 90200
KITUI

Your Lordship,

**RE: REQUEST TO CARRY OUT RESEARCH IN TEN CATHOLIC SPONSORED
SECONDARY SCHOOLS IN KITUI CENTRAL DEANERY.**

Greetings and peace of Christ.

I write kindly to inform you that I'm carrying out research on moral education in partial fulfillment for award of masters degree in Philosophy and Applied Ethics in Strathmore University.

It is my kind request to allow me to carry out this research in ten catholic Sponsored secondary schools. These schools are:

1. Muthale Girls Secondary school
2. St. Charles Lwanga Boys secondary school
3. St. Matthias Mulumba, Matinyani Boys
4. St. Angela's Girls Secondary School
5. St. Ursula girls Secondary school
6. St. Thomas Aquinas Boys Secondary School, Kalawa
7. St. Thomas Aquinas Boys Secondary School, Katheka
8. St. Monica Mulutu Girls Secondary School
9. St. Peters Nzambani Boys Secondary School
10. St. Johns Kwa Mulungu mixed secondary school

This research will involve interviewing of principals, deputy principals as well as conducting focused group discussions among the students. The aim of the research is to find out if Secondary School students in Kitui Central Deanery are being formed morally to make right judgment for their actions.

Thank you and God bless you.

Sincerely Yours,

Rev. Fr. Julius Muthamba
Diocesan Education Secretary



Appendix 7: Research Interview permission letter; Principals/Deputy Principals

catholic diocese of kitui

education secretariat
p.o. box 123
tel. 0711 38 38 30
Kitui, Kenya, E. Africa
fax 044-22675/22899
Email: cdokeducation@dioceseofkitui.org

20th March 2016

To: Principals/Deputy Principals

Secondary School
Kitui Central Deanery
Kitui County

Dear Principal/ Deputy Principal,

RE: REQUEST TO GRANT PERMISSION FOR INTERVIEW

Greeting and peace of Christ.

My name is Fr. Julius Muthamba and I am a second year Student in Strathmore University doing a Master's degree in Applied Philosophy and Ethics. I am carrying out research for my partial fulfillment for award of Master's Degree in the above mentioned course. The title of my dissertation is **IMPLEMENTATION OF MORAL EDUCATION IN KENYAN SCHOOLS: A STUDY OF SELECTED CATHOLIC SCHOOLS FROM KITUI CENTRAL DEANERY.**

I am pleased to inform you that your school has been selected for data collection which will inform this study. I am therefore kindly requesting you to grant me an opportunity to interview you on this subject. It is my hope that this study will be of great help to your school and also to many schools in the Catholic Diocese Kitui and by extension in the whole country.

Thank you in advance.

Yours sincerely



Fr. Julius Muthamba
Education Secretary



Evangelizing Through Education

Appendix 8: Research Interview permission letter; Students

catholic diocese of kitui

education secretariat
p.o. box 123
tel. 0711 38 38 30
Kitui, Kenya, E. Africa
fax 044-22675/22899
Email: cdokeducation@dioceseofkitui.org

20th March 2016

To: Form _____ Students

_____ Secondary School
Kitui Central Deanery
Kitui County

Dear Students,

RE: REQUEST TO GRANT PERMISSION FOR INTERVIEW

Greeting and peace of Christ.

My name is Fr. Julius Muthamba and I am a second year Student in Strathmore University doing a Master's degree in Applied Philosophy and Ethics. I am carrying out research for my partial fulfillment for award of Master's Degree in the above mentioned course. The title of my dissertation is **IMPLEMENTATION OF MORAL EDUCATION IN KENYAN SCHOOLS: A STUDY OF SELECTED CATHOLIC SCHOOLS FROM KITUI CENTRAL DEANERY.**

I am pleased to inform you that your school has been selected for data collection which will inform this study. I am therefore kindly requesting you to grant me an opportunity to interview you on this subject. It is my hope that this study will be of great help to your school and also to many schools in the Catholic Diocese Kitui and by extension in the whole country.

Thank you in advance.

Yours sincerely



Fr. Julius Muthamba
Education Secretary



Evangelizing Through Education

Appendix 9: summary of St. Angela's girls secondary school students opinions on moral education secondary schools

1. Importance of moral education

Students from St. Angela's girl's secondary school submitted that moral education is of paramount importance for secondary school students. This is because they are growing and they need guidance from teachers as well as adults in the school. They felt that moral education is critical for shaping their character for future life. These students are emphatic that if left on their own they will mislead each other in the wrong ways and therefore guidance from teachers, parents and religious leaders is crucial so that they may grow as responsible people.

2. Efforts put by teachers in moral education

Students expressed that some teachers put efforts in moral education while others do not even attempt. The students said that many teachers rely on guidance and counseling which they feel it's not effective because it rarely trickles down to individual level. The girls expressed disappointment that often teachers' emphasis about time management and academic attainment but they seldom address student's emotional problems and other life issues. They said that teachers rank students from the perspective of discipline and success in class. They expressed discontent that students who are disciplined yet they do not do well academically are openly not treated well by teachers. Teachers ask them what is the point of being disciplined yet they are not performing well in class. They therefore said they feel discouraged and opt to work more on academics and less in discipline and pursuit of virtuous life. The students also complained that some of their teachers are bad role models and hence they lack capacity to teach moral education.

3. Ways teachers use to train on good morals

Some of the methods students cited which teachers use is guidance of counseling which they felt is not effective. They also use peer counselors which many students expressed that they don't confide in them since they do not trust that they will keep their secrets. Teachers also use clubs and societies like YCS and CU, while some teachers talk about moral issues during class time.

4. Whether moral education is consistently implemented in school

Students were opined that moral education is not consistently implemented in their schools since it is not properly programmed. It depends on discretion of particular teachers. The students said that moral education is emphasized when there is a problem. Students who are identified to have discipline issues are often the ones who are referred to guidance and counseling and thus the approach more reactive than proactive.

5. What needs to be done to enhance moral education in school

Students expressed the need to have teachers relate well with students and correct them properly when they err instead of quarreling them. They expressed the importance of having two approaches in guidance and counseling which are group therapy as well as one-on-one counseling. Student also said that they need to have their parents more involved in their mentorship and moral formation while in school. They also want teachers to put mechanisms to inoculate them from moral problems.

Appendix 10: Summary of Muthale girl's students opinions on moral education in secondary schools

1. Importance of moral education

All students unanimously agreed that moral education is of paramount importance to secondary school students because it helps students to acquire good behavior so that they may be successful in their lives. They said that moral education helps to overcome peer pressure and adolescence crisis. Finally they mentioned that a morally equipped person is position to relate well with all people within school and outside school.

2. Efforts put by teachers in moral education

Students said that some teachers try to teach them moral education especially the principal, deputy and guidance master. However they felt that there are some other teachers who are not concerned about moral education, they only teach their subjects and go away. They also mentioned that some teachers who teach some humanities subjects talk about moral issues in class. The students were dissatisfied that their teachers over rely on external speakers whom they felt they lack personal touch with them. They said that they prefer moral education to be handled mostly by their teachers since they can follow up with them and know whether they are improving in their moral lives or not.

3. Ways teachers use to train on good morals

Students said teachers use guidance and counseling, life skills lessons, invitation of guest speakers to talk to them, Christian unions like YCS and CU, invitation of priests to celebrate mass for them then finally some teachers talk to them about morals in class.

4. Whether moral education is consistently implemented in school

Students felt that moral education is not consistently implemented in school because the activities are not properly programmed. They cited that the only programmed activity is masses and Christian movements meeting. They said lack of consistency is evidenced by the fact that a good number of teachers are not involved in moral formation. According to them subjects like life skills is not taken seriously and it is often replaced with other examinable subjects. Students expressed concerns that guidance and counseling is usually done at group level and it rarely trickles to individual level.

5. What needs to be done to enhance moral education in schools

Students expressed the need to have close relationship between students and teachers. They said that all teachers should play a role in moral education and they should journey with students so that they may correct their problems as well as affirming them when they are doing well in their conduct. Students want more teachers trained in the area of guidance and counseling so that they may cater for the growing students population. Students expressed the need to have individual counseling. Finally the students said they needed more religious sisters in the school since they have more trust with sisters when sharing their problems.

Appendix 11: Summary of St. Ursula's girls' student's opinions on moral education in secondary schools

1. Importance of moral education

Students unanimously agreed that moral education is very important for secondary school students since it shapes their lives as they go through adolescent stage so that they may become responsible adults. They also said that moral education is important because through it students are taught how to interact well with other people both in school and outside school.

2. Efforts put by teachers in moral education

Student's opinions were that teachers do not put a lot of efforts in moral education. They raised concerns that there some teachers who hardly do anything in regard to moral education. They said some teachers talk to them about good morals in the class as well as in guidance and counseling. They complained that some teachers approach to student's correction is wrong since they quarrel and punish them instead of guiding them properly on how to reform. According to students, some teachers are bad role models and thus they lack moral authority to mentor students.

3. Ways teachers use to train on good morals

Some of the methods students cited are guidance and counseling, invitation of external speakers, coordination with priests to celebrate mass for students, student's movements like YCS and CU.

4. Whether moral education is consistently implemented in school

Students noted that implementation of moral education in school is not consistent. This is because there are activities are not properly planned and only few teachers are concerned with helping students to improve their moral lives. They explained that there are no continuous programs which are preventing students from getting into bad behaviour. Teachers get concerned mostly with students who have indiscipline problems.

5. What needs to be done to enhance moral education in schools

Students said that teachers need to have positive attitude towards students and treat them with dignity. They emphasized the fact that teachers need to respect and uphold confidentiality once students have shared their personal issues with them. Students feel that for teachers to be effective in moral education they need to be trained more on guidance and counseling. They finally expressed that there is need to involve their parents and guardians in helping them to reform when they get into problems.

Appendix 12: summary of St. Thomas Aquinas Kalawa boy's student's opinions on moral education in secondary schools

1. Importance of moral education

Students affirmed that moral education is quite important for secondary school students because it helps them to know how to relate with fellow students, teachers and society in general. Moral education trains students on good behaviour and therefore enables them to act responsibly. Finally the students said that moral education is a good preparation tool for students to become adults so that they may become good leaders.

2. Efforts put by teachers in moral education

Students expressed that most of their teachers put efforts in moral formation especially the principal, guidance and counseling teachers and some class teachers. They however said there is also a group of other teacher who are not concerned about moral but they only emphasize on time management and getting good grades in class.

3. Ways teachers use to train on good morals

Students mentioned guidance and counseling, life skills lessons, Kamukunji (which is an informal meeting where students and teachers discuss matters affecting them openly). Other methods students gave are teaching of CRE, clubs and societies like YCS and CU and some teachers talk about morals in class.

4. Whether moral education is consistently implemented in school

Students said that although there are different methods which teachers use in moral formation in school, there is lack of consistency. For instance some teachers while on duty or in class talks about moral while others do not. They said that some teachers are good example while others are bad example and do not encourage students to stop violence or abstain from drugs. Students said CRE teachers and peer counselors are the ones who consistently talk about moral education.

5. What needs to be done to enhance moral education in schools

Students proposed that all students need to be exposed to community service because according to them only YCS group is involved in community service. They felt that teachers

need to work more on training students to be responsible. They also suggested that school rules and regulations should be enforced to ensure that all students abide by them.

Appendix 13: Summary of St. Matthias Mulumba boy's secondary school student's opinions on moral education in schools

1. Importance of moral education

Students agreed that moral education is very important in secondary school because it enhances relationship between students and teachers. They observed that moral education prepares students to be good leaders in school and in their future life. In relation to studies and social life, the students said that moral education helps to improve student's performance in class because when students have good behavior they will concentrate in their studies. Finally students said that moral education helps students to avoid temptations and peer pressure.

2. Efforts put by teachers in moral education

Students were opined that a good number of their teachers put efforts in moral education. They gave examples of how the teachers encourage them to lead virtuous lives both in class and in the assembly. The students also acknowledged that they hold informal meeting with their teachers called Kamukunji where they discuss issues openly. Students however expressed concern that some of their teachers are not concerned with their moral education. These teachers only come to class to teach and they go away.

3. Ways teachers use to train on morals

Among the ways which students mentioned are; life skills, Kamukunji meetings, clubs and societies, talking about morals in class, and guidance and counseling.

4. Whether moral education is consistently implemented in school

Students said that although many teachers work hard to form them morally, the approaches are not consistent. The school doesn't have a structured way of moral education and often this is left to the discretion of individual teachers. The approach to moral education is reactive which means teachers concentrate on students who are in problems and then use them as example to teach the bigger group. Students also said that only a small group of students are involved in community service especially YCS members and Divine mercy members. They felt that all students need to get the opportunity to participate in community service.

5. What needs to be done to enhance moral education in schools

The students expressed the needs to involve old boys in mentoring them both morally and academically. All students should be given opportunity to participate in community service. Students emphasized that parents and teachers need to be good role models because students often emulate what they do. Parents need to have more time with the students so that they may discuss their behaviour.

Appendix 14: summary of St. Thomas Aquina's Katheka boys opinions on moral education in secondary schools

1. Importance of moral education

Students unanimously agreed that moral education is very important for secondary school students. The reasons they gave include; it helps student to take responsibility for their actions, through moral education students acquire moral values and that moral education trains students to be respectful while in school and outside school. They also mentioned that moral education shapes student's attitudes to be open to interactions with people after school life.

2. Efforts put by teachers in moral education

Students said that some teachers put efforts in moral education while others do not. They gave examples of teachers who encourage them to live peacefully in school and to avoid violence. Guidance and counseling teachers divide students in small groups and counsel them on how to approach life issues and how to surmount difficulties in their lives. Some teachers give talks on moral formation in class.

3. Ways teachers use to train on morals

Some of the ways students mentioned are; teachers guide them morally during YCS and CU meetings, there is peer counseling, pep talks in class, guidance and counseling.

4. Whether moral education is consistently implemented in schools

Students agreed that although there are efforts made by some teachers in moral education, the ways of implementing moral formation in the school are not consistent. There is a lot of emphasis on academic attainment and teachers talk much about morals in response to an incidence like unrest in the school. Students are told that Wednesday is a day for guidance and counseling but there are no clear programmed activities to be implemented every Wednesday.

5. What needs to be done to enhance moral education in schools

Students proposed that there is need to improve guidance and counseling so that it may trickle to individual student. The school needs to use old boys to frequently come and mentor the current students. Students need more interaction with spiritual leaders in order to

improve their moral and spiritual lives. Students felt that both the school and the sponsor need to put more efforts in teaching students effects of violence, drugs and substance abuse. Finally the school needs to work hard on improving student's self-esteem and confidence.

Appendix 15: Summary of St. Monica Muluat girl's student's opinions on moral education in secondary schools

1. Importance of moral education

Students were in agreement that moral education is very important to secondary school students. Some of the reasons they gave are; it helps students to behave well both in school and outside school, through moral education students learn to be responsible, moral education helps students to uphold peace within and outside school. Students also noted that moral education helps students to improve in academic attainment.

2. Efforts put by teachers in moral education

Students in this school agreed that most of their teachers are putting a lot of efforts in forming the morally. They said teachers are generally concerned about the welfare of students both in class and outside classroom work. They cited their principal as their role model.

3. Ways teachers use to train on morals

Some of the ways students mentioned are; guidance and counseling, use of peer counselors to help fellow students, pep talks on good morals and hard work, life skills and use of external speakers.

4. Consistency of moral education

Students said that moral education in their school is consistent teachers have a clear program of counseling students even when they are not in problem. Students were confident with their teachers since they said they encourage them as well as helping them to discover their inherent potential both in academics and in their moral lives.

5. What needs to be done to enhance moral education in schools

Students need to be given print-outs like brochures on key moral issues affecting young people. They want the school to involve parents in their moral formation. Students expressed need for better treatment of students who are in problems. The need to have the church provide students with bulletin on moral issues was given as way to enhance moral formation among students. Finally they suggested involvement of old girls and other university students to be involved to mentor them.

Appendix 16: Summary of St. Charles Lwanga student's opinions of moral education in secondary schools

1. Importance of moral education

All students agreed that moral education is of paramount importance to secondary school students. Some of the reasons which they gave are; it helps to mould people in the society who embrace integrity, it improves student's spiritual life. Students further said moral education helps to replace people with bad example in the society with those with integrity of character. Moral education helps to create peace within the school and outside the school.

2. Efforts put by teachers in moral education

Students in this school generally felt that most of their teachers do not put efforts to form them morally. They said that only few teachers are involved in moral education. They observed that teachers in their school concentrate on teaching but they do not mentor students. They were concerned that teachers reward excellence but not integrity. Students further said that some teachers are bad examples to the students and therefore they lack moral authority to mentor them. They finally said that many teachers in their school demean students by meting out harsh punishment and canning them and they fail to guide students on how to become responsible people.

3. Ways teachers use to train students on good morals

They cited guidance and counseling which they said it's not properly done, they attend mass on Fridays.

4. Whether moral education is consistently implemented in school

Students said that moral education is not consistent. They said that few students go to teachers for counseling since they lack confidentiality. They clearly pointed out that the school lack structures for moral education.

5. What needs to be done to enhance moral education in schools

Students suggested that teachers should be good role models. There is need to benchmark with other schools who are have made progress in moral education. They said that students need to have practical sessions for moral education like being taken to rehabilitation centers to see people who have been affected by drugs and substance abuse. The school should

organize community service and charity work for students. Teachers should stop discriminating against students who have discipline problems instead they should help them to improve. Finally students want peer counseling and mentorship introduced.

Appendix 17: Summary of St. John's Kwa-Mulungu student's opinions on moral education in secondary schools

1. Importance of moral education

Students in this school affirmed the importance of moral education in secondary schools. Some of the reasons they gave were; it helps students to be responsible and improve their academic attainment. Moral education enhances discipline and respect for elders, and finally it helps students to secure good careers in their future.

2. Efforts put by teachers in moral education

Students said some teacher put efforts in educating them morally while others do not. They guide and counsel students who are in problems, they take peer counselors for training to help other students in moral formation and they also met out punishment to students who have discipline problems to correct them.

3. Ways teachers use to train on morals

Some of the methods students mentioned are; guidance and counseling, clubs and societies like YCS and CU, some teachers talk about morals in class and during assembly.

4. Whether moral education is consistently implemented in schools

Student feels that moral education is not consistently implemented in their school. They said that there are no consistent programs for moral education and often it is only students with problems who are given serious attention which is a reactive approach. The school has not put in place ways to prevent students from getting into moral problems.

5. What needs to be done to enhance moral education in schools

Students suggested the following methods; teachers need to enlighten both boys and girls on dangers of immoral practices like abortion, drugs and substance abuse. They suggested that the school should come up with programs for moral education involving their teachers and external speakers. Finally students suggested that they need more input from church leaders on both spiritual and moral formation.

Appendix 18: summary of St. Peter's Nzambani boys secondary school student's opinions on moral education in secondary schools

1. Importance of moral education

Students in this school agreed that moral education is very important for secondary school students. Some of the reasons they gave are; it helps students to be responsible in school and outside school, moral education helps students to overcome peer pressure so that they can make right decisions in life. Finally they said moral education helps to enhance relationship between teachers and students for improved performance in academics.

2. Efforts put by teachers in moral education

Students said that most of the teachers put efforts to form them morally but others are not concerned about moral education. They mentioned that teachers talk to them about moral education in class, during guidance and counseling as well as in clubs and societies like YCS and CU.

3. Ways teachers use to train on moral

Students mentioned approaches like guidance and counseling, invitation of guest speakers, clubs and societies like YCS and CU. Students also mentioned that teachers organize with priests to come to school to celebrate mass for them.

4. Whether moral education is consistently implemented in school

Students expressed that despite that teachers put efforts in moral education, it is not consistent. They expressed concern that there are no clear programs on moral education which are aimed at preventing students from getting into moral problem. According to students, the approach is more reactive than proactive since teachers put more efforts in students who are in problems.

5. What needs to be done to enhance moral education in schools

Student suggested that the school administration needs to come up with programs which prevent students from getting into moral problems. They suggested that guidance and counseling need to be improved so that there is provision for one on one counseling as opposed to group counseling. Students further suggested that there should be more interaction between students and religious leaders to improve their spiritual and moral formation. Finally students suggested need for mentorship from teachers, parents and old boys.

Appendix 19: List of the selected schools for the study

1. Muthale Girls Secondary school
2. St. Charles Lwanga Boys Secondary school
3. St. Matthias Mulumba Matinyani Boys
4. St. Angela's Girls Secondary School
5. St. Ursula Girls Secondary school
6. St. Thomas Aquinas Boys Secondary School, Kalawa
7. St. Thomas Aquinas Boys Secondary School, Katheka
8. St. Monica Muluu Girls Secondary School
9. St. Peters Nzambani Boys Secondary School
10. St. Johns Kwa Mulungu mixed secondary school

Appendix 20: List of the Principals

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| 1. Mr. Jerome Musili Kamuti | Katheka Boys Secondary school |
| 2. Mrs. Petronilla Maria Mulwa | Muthale Girls Secondary school |
| 3. Mrs. Lenah Ngesa | St. Angela's Girls Secondary School |
| 4. Mr. Nicholas Muasya | St. Charles Lwanga Boys Secondary School |
| 5. Mr. Joseph Muema | St. Johns Kwa Mulungu mixed School |
| 6. Mr. Donald Paul Mutisya | St. Mathias Mulumba Matinyani Boys |
| 7. Mrs. Cecilia Meme | St. Monica Mulutu Girls Secondary School |
| 8. Mr. Venansius Mutisya | St. Peters Nzambani Boys Secondary School |
| 9. Mr. Robert s. Ndungu | Kalawa Boys Secondary school |
| 10. Mrs. Mary Katiku | St. Ursula Girls Secondary School |

Appendix 21: List of Deputy Principals

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| 1. Mr. Ndambuki Fredrick | Katheka boys Secondary School |
| 2. Mrs. Ngugi Josephine | Muthale Girls Secondary school |
| 3. Mrs. Wambua Regina | St. Angela's Girls Secondary School |
| 4. Mr. Peter Kilonzo | St. Charles Lwanga Boys Secondary School |
| 5. Mrs. MutuaScholastica | St. Johns Kwa Mulungu mixed School |
| 6. Mr. Mwanzia David | St. Mathias Mulumba Matinyani Boys |
| 7. Mrs. Mboya | St. Monica Mulutu Girls Secondary School |
| 8. Mr. Joseph Wambua. | St. Peter's Nzambani boys' secondary school. |
| 9. Mr. Phathius Ndumwa | St. Thomas Aquinas Kalawa boys. |
| 10. Mrs. John Jenifer | St. Ursula Girls Secondary School |